

THE MEANING OF MAN

Sidi 'Ali al-Jamal of Fez



THE
READING
OF MAN

BY THE AUTHOR OF
THE READING OF MAN

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OF MAN

THE MEANING OF MAN

The Foundations of the Science of Knowledge

by Sidi 'Ali al-Jamal of Fez

Translated by Aisha 'Abd ar-Rahman at-Tarjumana
from the original text edited by 'Abd al-Kabir al-Munawarra.

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of the Darqawi Institute.

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Introduction

This is the most important book written by man. Until this edition only one copy of the book was in existence. For two hundred years the author's copy was kept at the place where he taught and during that time, regularly, every Thursday night, a small group of the intellectual elite of the city of Fez in Morocco would make their way down to the dyer's quarter to the small zawiyya (lit. corner) of the great teacher, gather in a circle and read, examine and apply the method delineated in the hand-written manuscript before them. As of today, that circle still gathers. It is hoped that by publication of this extraordinary work, incomparable in its profundity and clarity, the circle of Fez scholars will be extended and that knowledge may be disseminated through it in this age of intellectual bankruptcy.

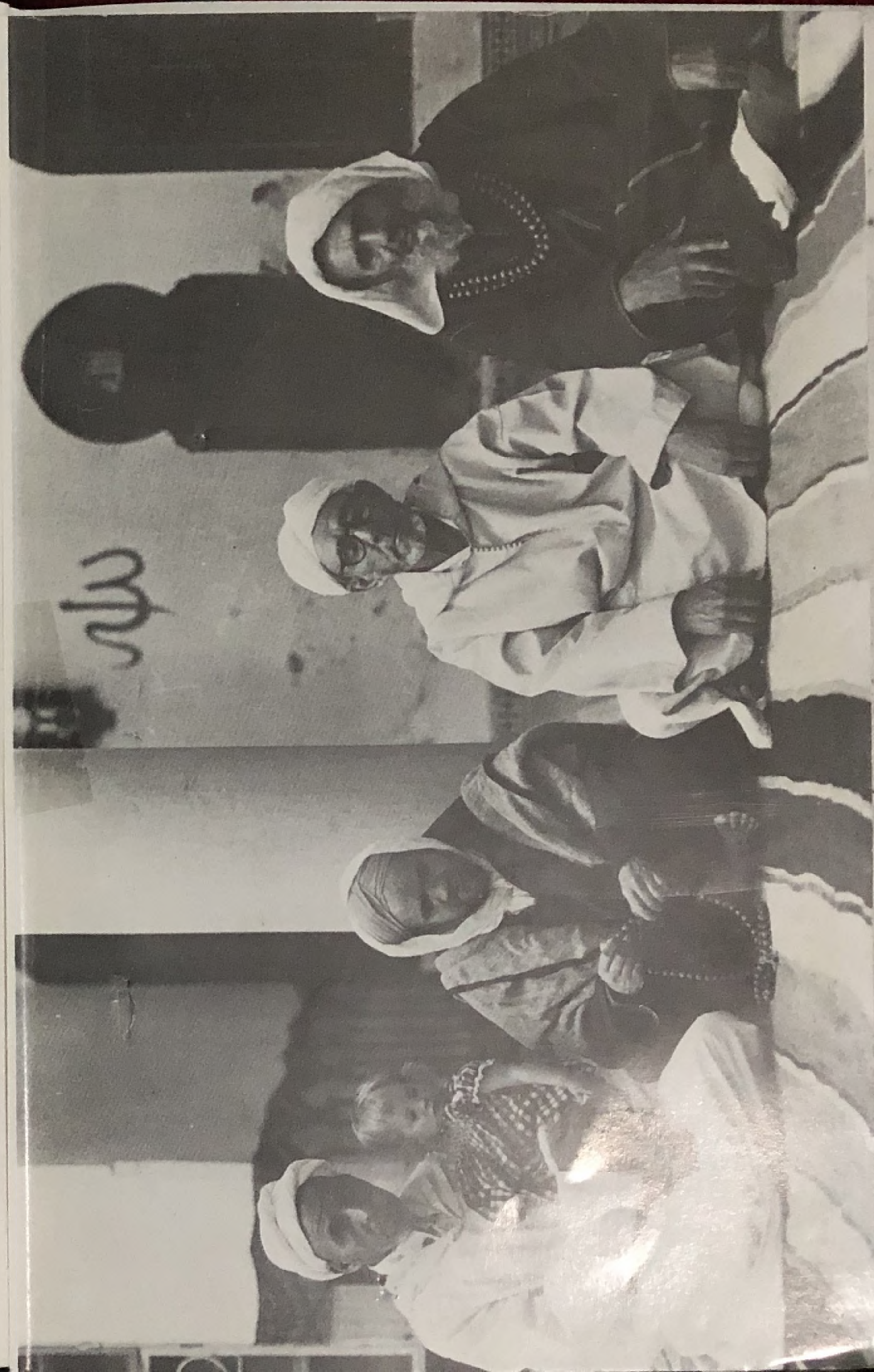
It is regrettable that in the present climate of academic 'learning' if one released the text of this masterwork without comment it would simply disappear without a trace, partly because of the vast amount of published literature of utter worthlessness – and we refer here to the works published within the academic nexus, not the mountain of popular opiate writings put out in the modern state – and partly because that very system of 'learning' is in its structure and method geared to anaesthetise any incoming organism that might threaten its supremacy. All literature published today is obliged, whether the authors know it or not, to be absorbed into a total culture module whose tentacles stretch round the whole world. The Peking Academy, the Russian university system and the Western academic community basically share the same world-view and accept the same central thesis that exalts the continuing tyranny of speculation, (defined as a 'freedom') the myth of research, the cult of system, and the priesthood of the doctorate. Most important in our approach to this text is an understanding that access to its meanings and therefore its applications are impossible unless the reader is able to understand that he has to circumvent the quite imperialist block that stands in the way of approaching the book's subject matter. This may seem confusing until the reader considers that it is precisely the mystical claim of a methodology that proposes 'objectivity' as a basis of analysis that stands in the way of permitting this seminal text of a deep-knowledge process to transform the reader. The author again and again in the book makes clear that the foundations of knowledge are

only accessible to the one who is prepared to undergo a profound existential transformation. The idea of knowledge being an ideational process is not even considered. Men's words are not to be mistaken for men's deeds.

In the present social stasis which precedes the imminent total collapse of modern culture what we have called the imperialist doctrines of scholastic method use quite crude techniques to prevent any breaking out of the so-called scientific ethos. If this book is categorised as religion it would automatically forego its chance to land on the desk of the man who is intellectually seeking to acquire knowledge within the present rigid system. Worse if it is labelled mysticism it would also come under automatic fire as being either irrelevant or decadent. This book is not a religious work, nor is it a mystical work, for the author's evaluation of these, and indeed, of this his own book makes it quite clear that the approach to knowledge involves an operational zone taking in the whole life-pattern of the student. The partitive and divisive thinking of the academics is geared to keep their own quite mystical search for the pure knowledge that they claim they will arrive at in the future as elusive as the moral and just society that they promise the helpless slaves of the industrial prison. Production is the god of these barbarians, and nowhere is it allowed to suggest that the chains of the worker are forged in the factory, that the chains of the society are the linked units of the production process, which the whole so-called intellectual community labours to defend.

Let us say it another way. If the creational and knowledge principle outlined so clearly and scientifically in this masterwork were applied it would overthrow the whole monstrous statist system of tyranny that modern man has encased himself in, for in it the freedoms he has been so cunningly taught to desire are chimeric and worthless. Real freedom, as a project, is politically forbidden. Look at the photographs of the men in this book. They are all men of this age and there are others like them. They and their brothers are being systematically wiped out, humiliated, separated, prevented from disseminating this tremendous knowledge-process, and even assassinated. Their libraries have been confiscated by force, other writings that they have set down and hidden have been searched out and effectively 'buried' in the archive system at the heart of the university complexes where only the well-programmed can have access to them, and who, therefore are basically immune to their contents thanks to the superb evaluative brain-washing of the anthropology system that has been set up to render ineffective this teaching that has always existed in the human situation and is now in its last and most beleaguered phase.

We are saying openly that these men of the Darqawi way of learning are men of freedom. They have mastered themselves, so everyone is free around them. The present society has leaders who are inwardly in chaos so every-



العمر للموت
والصلاة والصيام على كل من حضر

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واول الصلوات به تسليما من سنة اثنين وتسعين ومائتين والرب
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 القبط الجوامع ابا الحسن بسبب حاجته من التفسير في العلم اني الحسنة
 عن الولي العارف بدالة تعالى بسبب العباد من غير الله عن تفسير احمد الجاني
 في عن والرب بسبب احسن من الله عن تفسير فاني القطاع عن تفسير عبد الرحمن
 ايلان العارف بالتمسك عن تفسير من غير الله من تفسير العارف بدالة
 الكبير والرب بسبب احسن من الله المترجم في تفسير يوسف ايلان
 عن تفسير عبد الرحمن عن تفسير علي الصليح التفسير بالزوار عن
 بسبب احسن من الله عن تفسير احسن من الله عن تفسير العارف
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where around them is oppression. The great fear of modern society is not that of the police — it is merely an outward manifestation of the inner fear of the power group who lead society. The leaders of modern society are walking demonstrations of terror — their own fears, that so fix them in bodily and mental rigidity, crush the other, not only physically but in a restrictive mental atmosphere that has no outcome but violence and death.

The dream-like, trance-like move towards complete stasis in this society, with its compulsive polarisations of desire for security and vulnerability to attack, both on the domestic and the military level, this sickness and its cure are clearly outlined in this book. The means to the dismantling of the suicide pact in which this age seems trapped can be found in these pages. Here is a method, the application of which brings liberation — not, as is clear from the book's central theme, an a-political freedom but a total transformative restoration of man as a human animal who is benign to his own inwardness and to the outwardness of his brothers. He is no danger to society and society can not endanger him. It is significant that despite the persecution the men of knowledge have been submitted to, the teaching survives, and the teachers survive — they fight, they take to the mountains, they hide in the cities. This is not a poetic statement, it is a historical one.

The author, the Master, Sidi 'Ali al-Jamal, who taught in his small centre in Fez, although he had many people studying under him, in the end passed on the whole of his teaching to only one man. That man was Moulay al-'Arabi ad-Darqawi. From him were to come forty great teachers who spread across North Africa and penetrated as far as Malaysia and the islands off East Africa. Now the descendants of that knowledge lineage are to be found in England and America.

The Darqawi men were slaughtered and tortured by the colonial french occupation forces under the fanatical catholic leadership of the governor of Morocco, General Leauty. When the French departed, the modernist and statist elite who took over in the name of national freedom continued the persecution. These men were a threat because you could not build a consumer-state if there existed men who pointed out that if you were a consumer you would only be consumed. You could not forge a modern production-religion if there were men roaming about free to tell people not only that the happy and just society would not be built after all the misery, murder, and destruction as promised, but in fact that the free society already did exist, had never not existed.

The men of knowledge who have basically followed this way have been all but eliminated in the Communist world, both Russia and China, their works as well as their lives having been wiped out. On the Indian sub-continent these men are almost gone, thanks to the superbly sophisticated

ruthlessness of the British and by their slaves, the 'modernists' who followed in their wake and now are the power elite in India and Pakistan. Persia went under at the same time that the Arab states were broken up, the Khalifate of Istanbul was smashed, and the squalid Western-authored rule of Ataturk saw these men hanged in every town and village across Turkey. North Africa and West Africa experienced the same brilliant strategy of military initiative backed by Jesuit research and business interest. In the end the whole Darqawi way and its equivalent lines of knowledge had been annihilated by assassination, denunciation, and a most far-reaching propaganda to devalue the practices and even the epistemology of the different lines of learning.

The learning grid presented in this work seems very far from the violent and barbaric attack that the men of learning had to withstand. It is a cool and ravishingly beautiful method of understanding the self/universe and the therefore the Universal. It is a clear statement of how existence works. Nothing less and nothing more. Once the central grid has been understood, and once the learner has set himself the de-programming course without which none of the book's contents can make sense, then that grid can be applied to any science, for what is valid for the science of knowledge is therefore a paradigm for any knowledge system or science. It is applicable both to molecular biology and economic theory. Already from its nature it is clear that the gross and exclusive divisions of scientism are not possible in real knowledge. For example, it will emerge that there is no such thing as psychology-in-itself nor is there such a thing as astronomy-in-itself. If you wish to understand these areas you must set out the limits of a new science in a dual mirror-construct that is only possible to describe in the current manner of this society as psychology/astronomy. Only we would see and define no difference. The uses to which this METHOD-MANUAL may be put probably will not emerge for some time. It will first have to reach those intellects that have not been totally drugged by the ghastly superficialities that pass for learned dissertation in our society. There is intellectually nothing more depressing than to read or try to read the trivial texts of the linguistic science and the existentially barren texts of the social theorists. Ibn al-'Arabi has said that if you make a model of the universe you can only make a model of yourself. Though a social theory is veiled in complexity and priestly hermeneutics, yet it can never bring a new society, however alluring, if the theorist himself is a tyrant. I do not mean just a political tyrant, I mean a human tyrant.

Let us try some clear statements arising out of this book. According to the present barbarian culture social reality begins with the group. The private project is denied any reality. If you have a private project, the highest project of course would be knowledge, then you are anti-social and anti-productive. Your quest does not serve the people (i.e. production).

Therefore you are not 'the people.' In linguistic terms let us say it again. If the statement has meaning it will be because the sentence structure is meaningful and successfully delineates, by its verbal method and not just by its noun indicators, what is intended in practice. This meaning structure is primary and everything is secunded to it. So vital is the 'content' that the words are its slaves but more important the letters from which the words and the structures are built are considered devoid of meaning. The phonemes are meaningless but the sentence has meaning. Meaning only emerges with the complexity of the structure. But before the sentence is said does it not already have to be 'lined up' in consciousness? Let us look at it in the biological realm. The creature is simple in structure and capacities within a given environment – semiotically it is a term serving a movable function within a sentence-environment. If the sentence is complexified the term must change by the addition of a prefix or suffix, for example. But its meaning is dependent on that sentence arrangement. It will 'change' as the sentence changes. But the phoneme in this picture cannot understand the sentence – which has not yet been said – or indeed while it is being said. How then can the DNA molecules order a new print-out and a new NRA response that will trigger a new protein arrangement? Obversely, the organism does not command the molecules nor the sentence line up the phonemes. If meaning is not already in the phoneme the sequence is incomprehensible. This is true of the sentence, the man, and the organism. It is meaning we are dealing with at every level. The meaning is prior to the phoneme, is in the phoneme, is in the process, is in the new sentence.

We live in an age where the meaning of man itself is in danger, therefore man is in danger, therefore his environment, this Earth is in danger. We live in a society that is determined to destroy man and make him the servant of the lowest aspects of himself, instead of the master of the highest aspects of himself. In the recognition that this nadir point of human worth is taking us to the time when man will be restored in his splendour as a locus of knowledge we have published this magisterial work. Of its nature it can not be studied in a university or classroom. It can only be applied in the circle of men who follow this method of the transformation of the self that is the ancient knowledge way that the anthropologists had been employed to cover over.

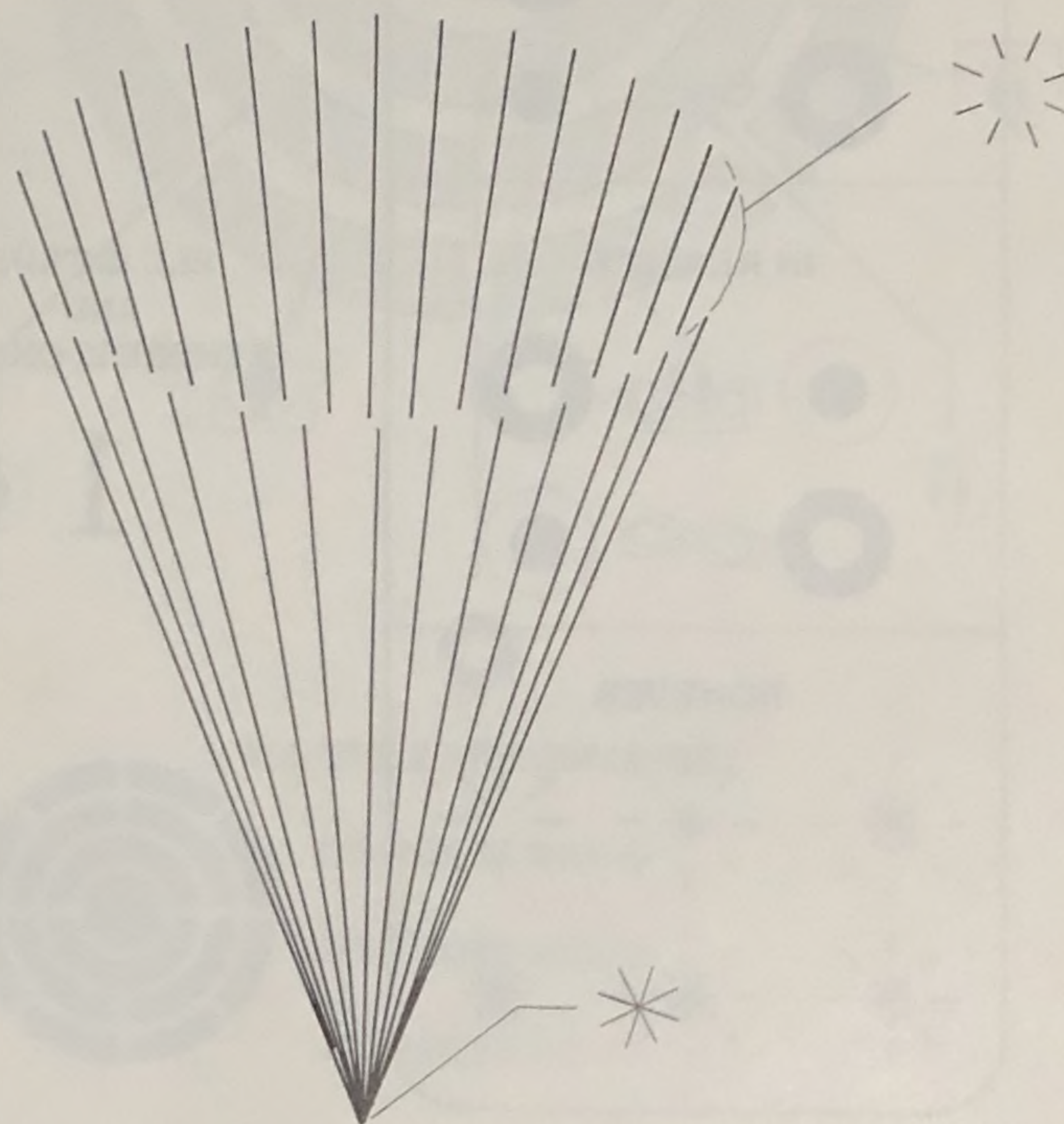
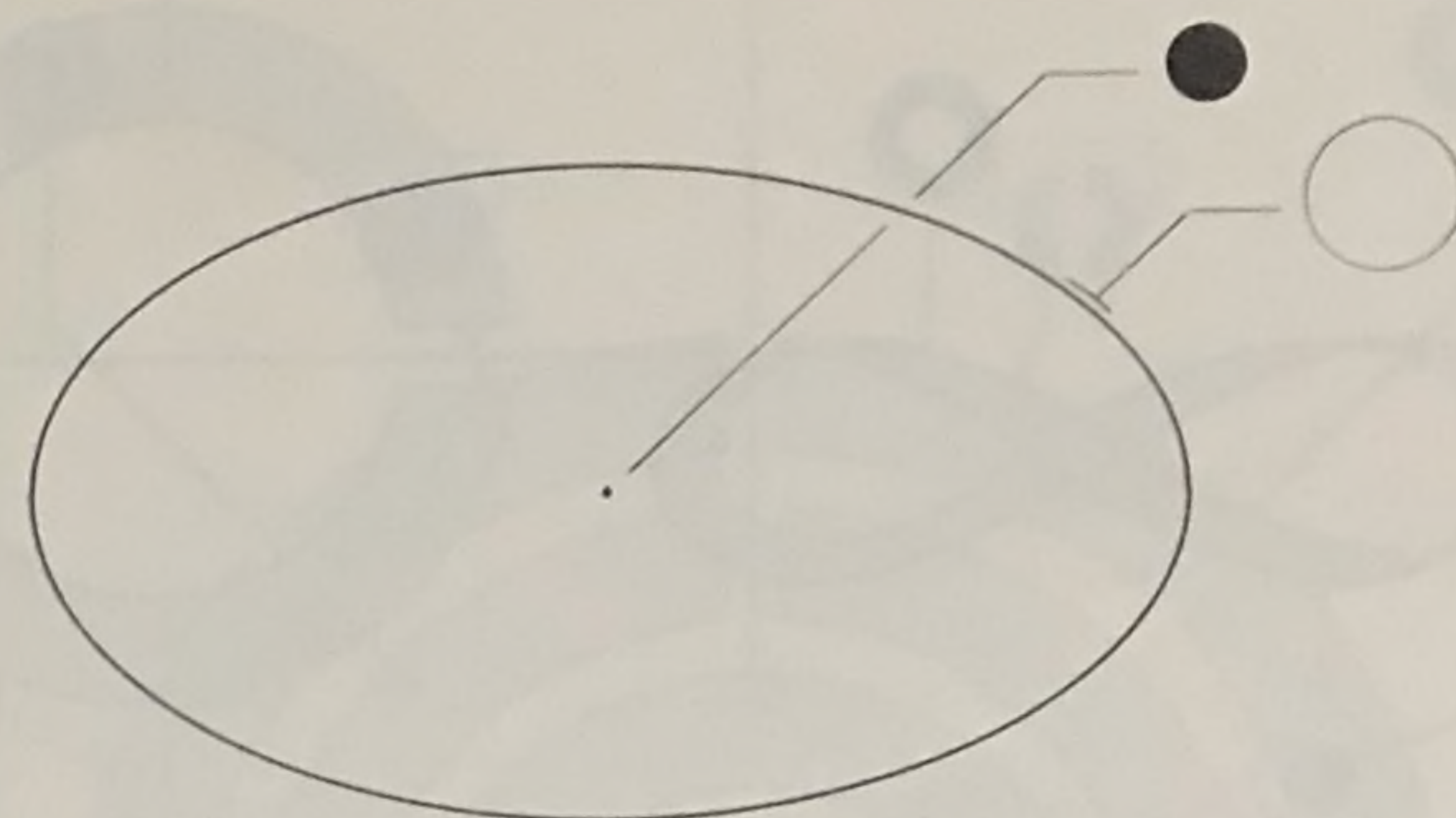
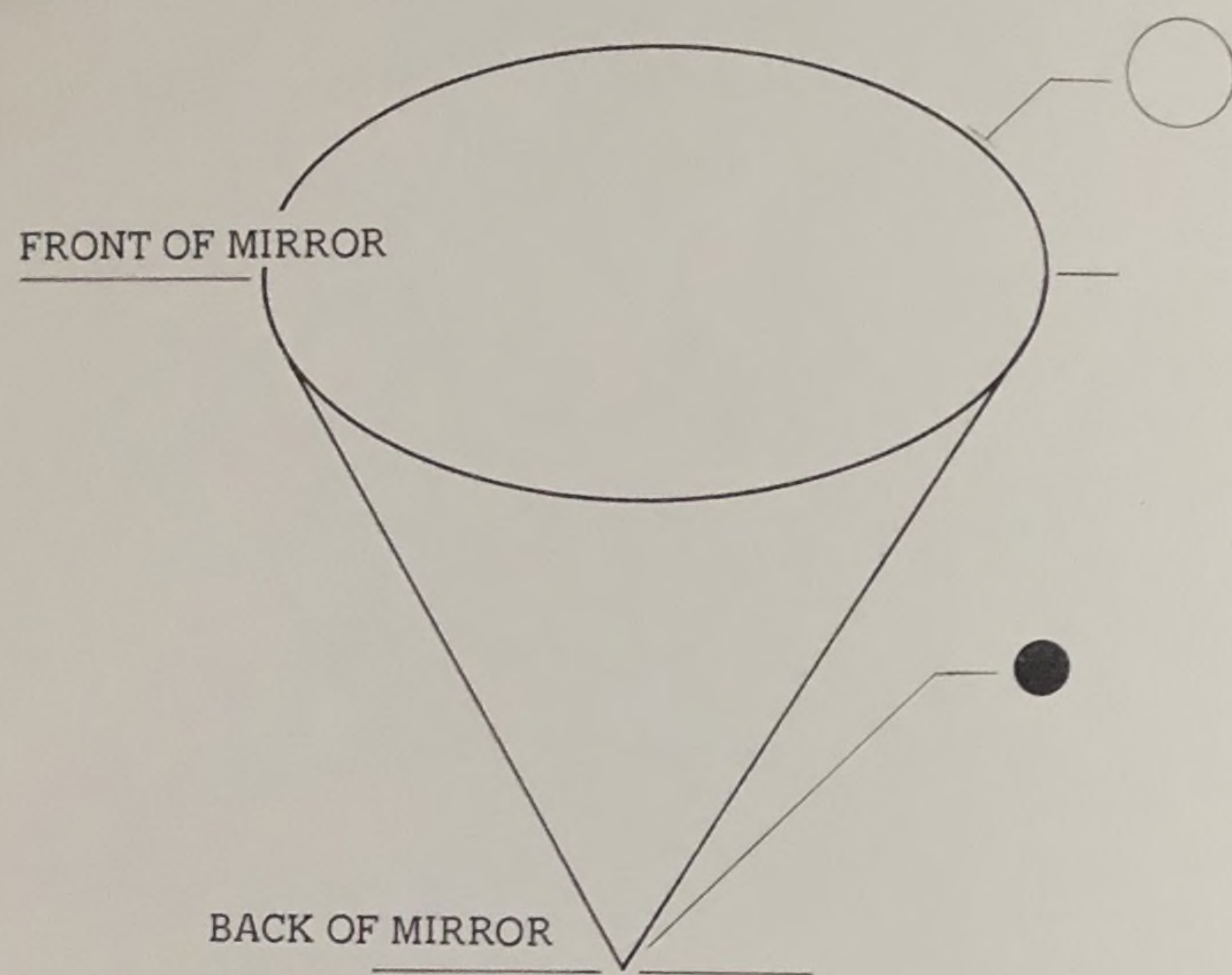
In this time, if men want to know, they must set out in search of men who live to know, and who have freed themselves from the crushing a-culturisation process that makes the products of our universities such zombie-like historical products. Such men are not part of the problem nor are they part of the solution. For it is the current dialectic that is the tyranny of modern society. It is the method itself of this culture that is its madness. Here is another way, and in it man is not endangered – he is liberated and that means life for all those around him. Just as knowledge

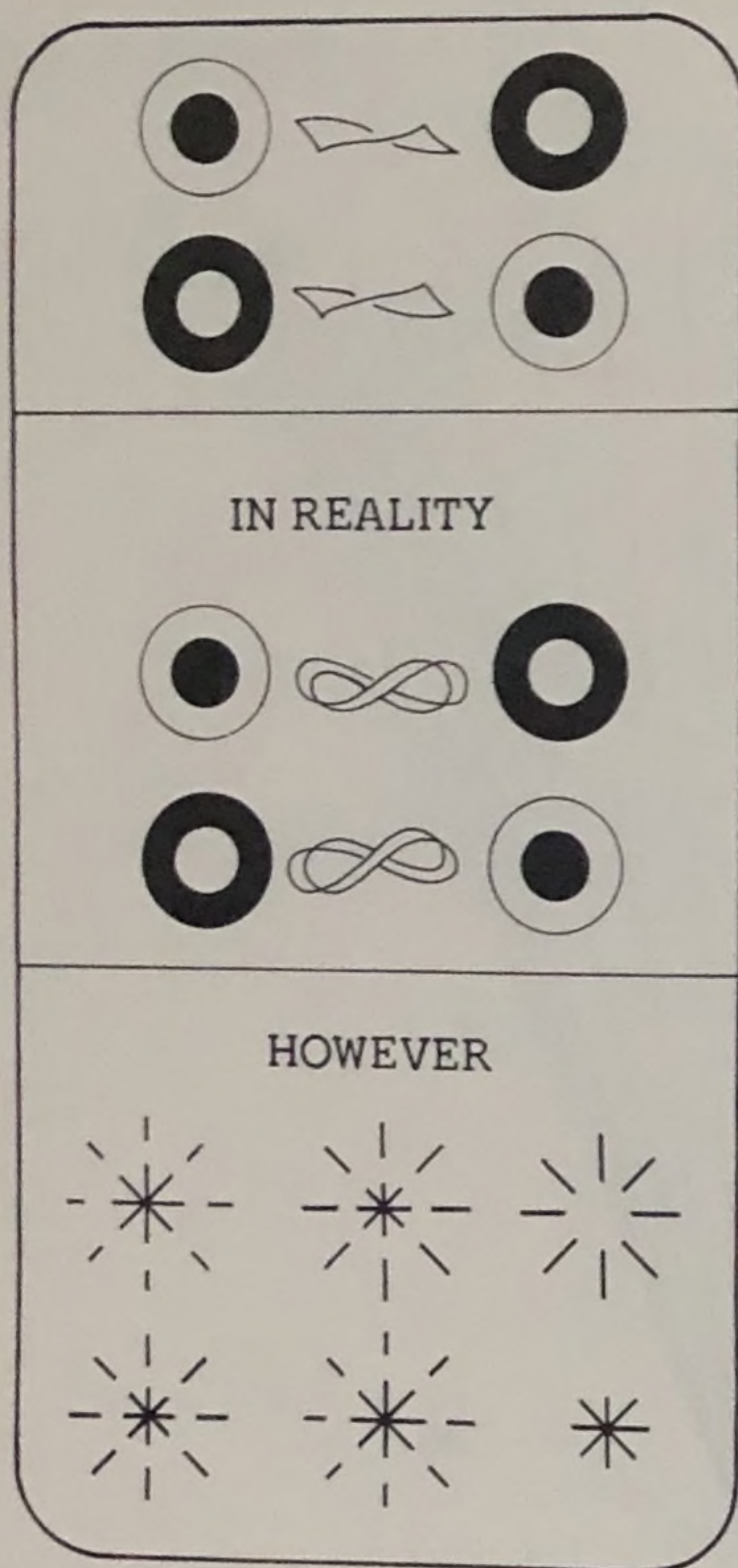
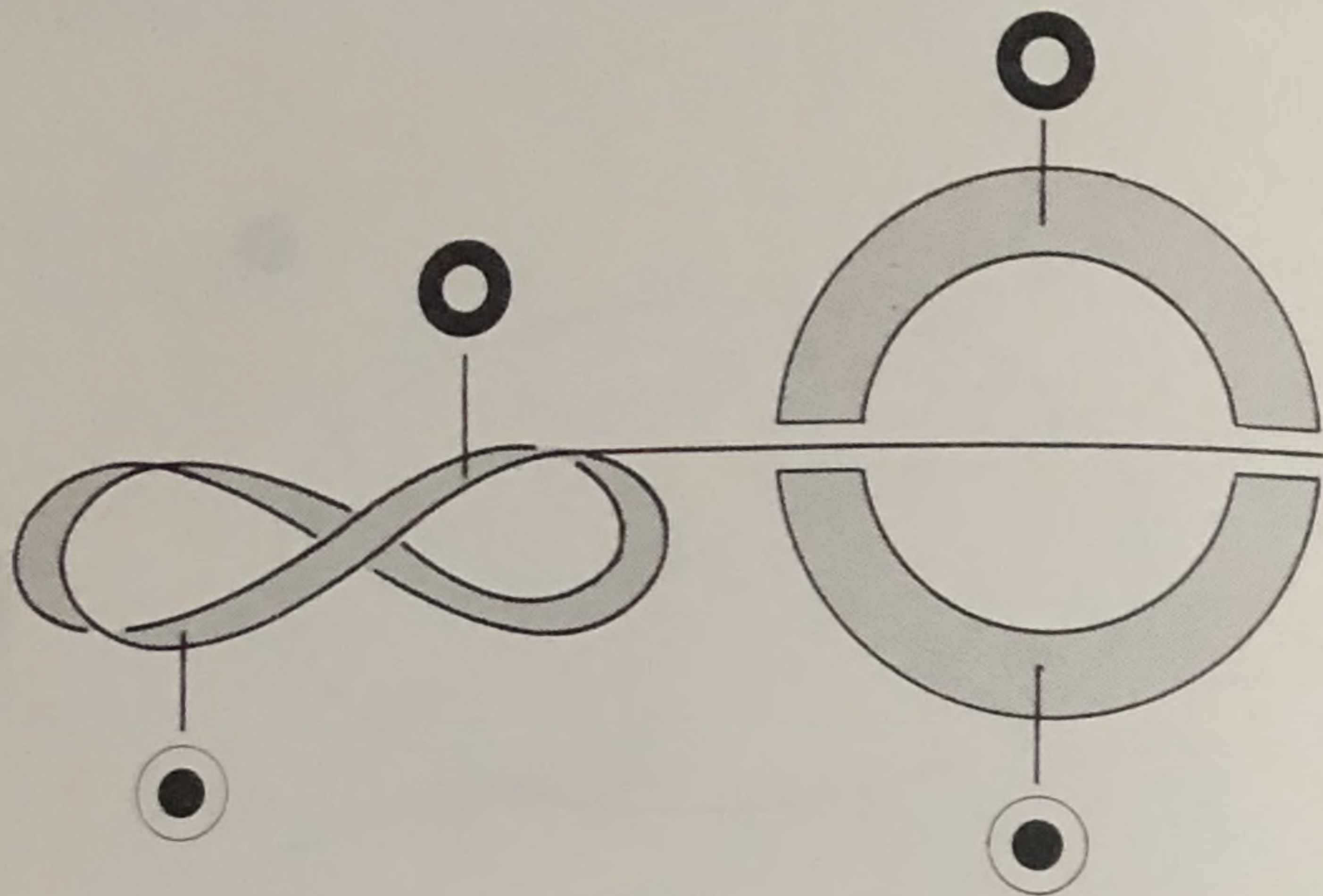
is not to be found in either social upheaval or in stasis, just as it is not to be found either in esotericism and experimental groups or in power structures, so the seeker must break out of his cultural mould and recognise that knowledge is the property of the poor. If poverty were eliminated, knowledge would be eliminated. It is the only clue we can leave in writing. The way of poverty is the way of knowledge. We write it on the cave wall. We write it on your heart.

From the poor slave,
the helpless, the needy,

'Abd al-Qadir as-Sufi.

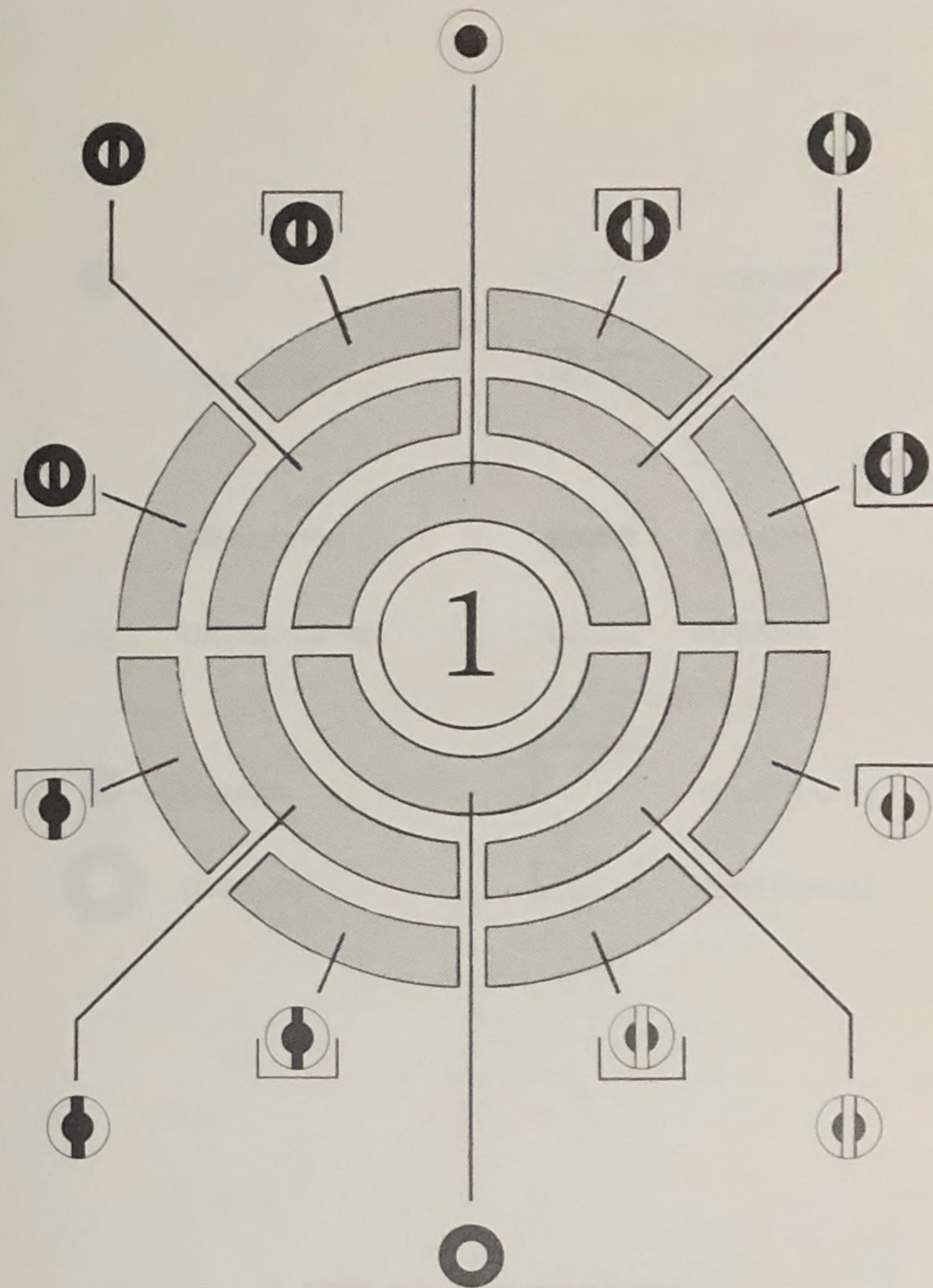






ALL IS TRUE
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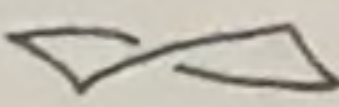

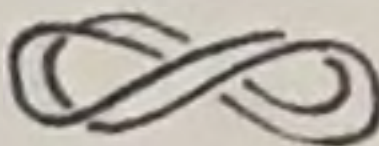
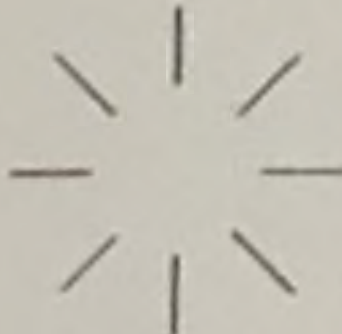
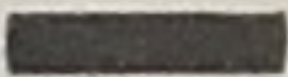

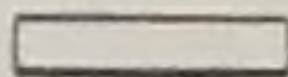

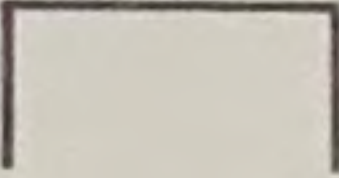

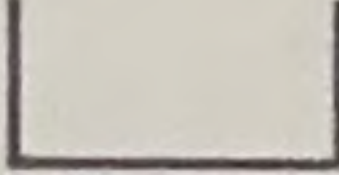
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	INWARD		CELESTIAL
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A KEY TO THE CHARTS

The Meaning of Man
by Sidi 'Ali al-Jamal of Fez

Text

Prefatory Note

Praise be to Allah alone, and may Allah bless Sayyiduna Muhammad and his family and Companions and grant them peace.

Praise be to Allah. This is a blessed book presented by its author who is the Perfect *Qutb*, the teaching Shaykh, the sea of serenity and the descendent of Mustafa, Mawlana 'Ali b. 'Abdi'r-Rahman al-'Umrani, called al-Jamal, may Allah ta'ala have mercy on him and be pleased with him!, died 1194, H.

He gave it to his son Mawlay Hashim since he was the oldest. He said to him: "This is the trust of Allah with you. It is a treasure for you and your children and the elite of the people of our love in Allah." It remained with him until he died in 1236, *Hijra*, may Allah have mercy on him! and his brother Mawlay ash-Sharif obtained it. It remained with him until he died in 1248, H., may Allah have mercy on him. Then it was obtained by the writer of these letters, the slave of his Lord, Rashid b. Hashim – Hashim being the one who was mentioned in respect to the trust to the sons of the above-mentioned Shaykh, from the oldest to the oldest until Allah inherits the earth and what is in it. He is the best of heirs. Allah is enough for every *badl* or other person, and attends to taking revenge from him, and those who do wrong will know that they will be overthrown in the end. This was in the beginning of Muharram, 1265, H.

The Meaning of Man

Oh Brother! Know that the one with the station of annihilation is a treasure sealed with a talisman. Part of the sum of the attributes of the one with the station of annihilation is that his inward parts are health and honour, and his outward parts are abasement and humiliation. His inward is knowledge and obedience, and his outward is ignorance and rebellion. His inward is life and expansion and his outward is death and contraction. His inward is gatheredness and nearness, and his outward is separation and distance. His inward is giving and truth, and his outward is forbidding and false. His inward is beauty and light, and his outward is majesty and darkness. His inward is sincerity and hope, and his outward is lying and fear. His inward is accepted and his outward is rejected. His inward is expansion and mercy, and his outward is narrowness and revenge. His inward is kingdom, passion and arrival, and his outward is property, forsaking and being cut off. His inward helps the cosmos and what is in it, high and low. He is rich above the cosmos and what is in it. His outward extends from the cosmos and what is in it, high and low, and he is in need of the cosmos and what is in it. His inward is a king for all existence and his outward is a slave to all existence. These are part of his attributes which cannot be contained in this meaning.

In respect to that one, you find creation fleeing from him as they flee the Fire. They do not profit from him as long as he is in this station — except for his equal in creation. That is because the selves of the common people are new in the contract with the divine presence. In respect to that one their selves fear the love of perfection and hatred of imperfection. However, in reality, there is no imperfection. All is perfection. That which is seen as imperfection is illusion, which they perceive from themselves in themselves because of their ignorance. Allah showed mercy when He said: "If you relate every ugly thing to its beauty, the meanings of beauty in it will come to you quickly." The beauty of the imperfection of the ugly becomes perfect, so there is no imperfection and there is no ugly. The one with this station, the station of annihilation, is rejected by creation because he is not part of them and he is not in the knowledge in which they dwell — the knowledge of the *Shari'a*. He is in the knowl-

edge of reality. He becomes as if he were not the same genus as them. There is no relationship between him and them. He is the one with the reality and he is the one with the station of annihilation. Only the Real shelters him and the one among the people who is true with the Real.

Know that the one with the outward is aided by all beings and they seek him. The one of the inward is the opposite. He aids all beings and seeks them. The one of the outward is by phenomenal beings, and phenomenal beings are by the one of the inward. What a distance there is between the one who is by beings and the one by whom beings are.

Know also that things in existence are noble, higher, and more useful than the assembly of the weak because a man is on the *din* of his close friend. He said, the Great: *We desired to be kind to those that were abased in the earth, and to make them leaders, and to make them the inheritors, and to strengthen them in the earth.*

The weak are three: weak of *nafs*, weak in *dunya*, weak in the *din*. Our Shaykh, Sayyiduna al-'Arabi related to us from his Shaykh, Sayyiduna Ahmad al-Yamani, may Allah give us the benefit of all, that he, may Allah be pleased with him! used to sit with the weak and be kind to the rich. He was very compassionate and tender to the weak in the *din*. He – may Allah be pleased with him! – was compassionate to the murderer and tender towards him more than he was towards the murdered. He was also compassionate to the people of leadership and he was tender to them more than his tenderness towards the masses. He, may Allah be pleased with him, was more compassionate and tender to rebels than he was to the obedient.

Also among the attributes of the perfect *wali* is that he is not in need of the state in which his Master has established him at the moment, i.e. what he desires, not what emerges from the element of power. It is not what his *nafs* desires. However, it is as Shaykh al-Kamil, Sayyiduna Ahmad al-Yamani said – may Allah profit us by him! – to his companions when they had quarreled about the reality of *wilaya*. Each of them said what it seemed to him, and they were in dispute about it. They brought their situation to the Shaykh and each of them mentioned to him what had appeared to him about the reality of *wilaya*. The Shaykh did not confirm any of them in the matter. When they could not answer they said to him, "O Sayyidi! We desire from Allah and from you that you yourself inform us about the reality of *wilaya*." He said: "The reality of *wilaya* is – that when the one who has it sits in the shade, his self does not desire to

sit in the sun, and when he sits in the sun, his self does not desire to sit in the shade."

Know that the one of election only enters the land of the common with one of its people seeking his protection because it is not his land. If he were to enter it without a protector, he could only enter it abased, hiding from its people, by night. They would think his entering it without protection would be as if he were a thief. Shaykh Ahmad al-Yamani – may Allah give us benefit from him! – was among those who used to enter the land of the common taking a protector. His protector was with him and never left him because the country is kind to its occupant as a man is tender to a child. It rejects whoever is not among its people as a man rejects one who is not his child. There is no doubt that whoever enters the country with one of its people is like one who enters it with good. He does not fear destruction.

Oh brother! Look and reflect on this wine and how the attributes are perfect in it and conditions abound in it and how its imperfection is completed as He completed it. Glory be to the One who manifested it with perfection from imperfection and perfection until all became the perfect and there was no imperfection in it. Oh brother! Look at what brought it near in its distance and what made it far in its nearness, and what raised it in its height and what lowered it in its lowness, and what made it great in its smallness and what made it small in its greatness, and what strengthened it in its weakness and what made it weak in its strength, and what made it rich in its poverty and what impoverished it in its richness, and what made it mighty over itself and what abased it to itself, and what exalted its power over itself and what made it weak and under itself. Look how wide its separation is, and how narrow its joining is, and how vast its gift is to itself, and how narrow its forbidding itself is, and how great its good is in spite of its evil, and how great its evil is in spite of its good, and how quick its advancing is in spite of its retreat, and how quick its retreat is in spite of its advancing, and how great its goodness is in spite of its evil, and how great its evil is in spite of its goodness, and how noble its love and yearning is and how low its enmity and hate is, and how sweet its sweetness is in its bitterness and how bitter its bitterness is in its sweetness, and how strong its violence is in spite of its mildness, and how kind its mildness is in spite of its violence, and how avid it is in itself in spite of its contentment and how content it is in itself in spite of its avidity, and how generous it is to itself in spite of its correctness and how correct it is to itself in spite of its generosity. Look at the length of its words in spite of its silence and the length of its silence in spite of the length of its words, and how content it is in its wrath

and how wrathful in its contentment, and its gravity in its jest and its jest in its gravity, and its knowledge in its ignorance and its ignorance in its knowledge, and its heat in its coldness and its coldness in its heat, and its sweetness in its bitterness and its bitterness in its sweetness, and the elevation of its *himma* in its lowness and the lowering of its cycle in its height – and how aware it is of itself, and how ignorant it is of itself, and how hidden to itself and how manifest to itself, and how wanton its madness is and how singular its *tawhid* – how much it reminds itself and makes it understand and how much it neglects it in its remembering – how thankful it is to itself in its ingratitude and how ungrateful it is to itself and thanks it – how much it advances to itself in its retreat and how much it makes it retreat in its advance. How strong its help to itself is in spite of its disappointment and how great its disappointment is in spite of the existence of its help. It loves itself and is loved by itself. It arrives in its being cut off, and is cut off in its arrival. It laughs in its weeping and it weeps in its laughing. It is ill with itself in spite of its healing, and healing itself in its illness. It brings itself to life so it is its death. It is dead to itself in its life. It is expanded in its contraction, contracted in its expansion. It exists in its non-existence, and is non-existent in its coming into existence. It is present in its absence and absent in its presence.

Know that divestment (*tajrid*) is not completed for its possessor until it is self, *din*, and this world. The signs of the perfection of its possessor is that you find that he does not reject any of Allah's creatures. He affirms them in their words, deed, and states, even his own self. He only sees all of existence and what it contains in the very limit of thoroughness and the very limit of perfection. They call this station annihilation. When this meaning is perfected for the divested slave, then he may become liberal with the command of Allah ta'ala. He says to a thing: "Be!" and it is.

Know that when you affirm to existence that it is from you and you are from it, then existence affirms to you that you are from it and it is from you. If this affirmation between you and it occurs, then all existence becomes in my opinion in the position of your limbs which move by the movement of your *himma* and quiet when it is still. If the situation becomes like this, then all existence, high and low, becomes one, and you are that one. Shaykh ash-Shitri, may Allah have mercy on him, said in one of his statements:

When you are aware of existence,
Then your ransom has appeared, so be still.
Cling to denial. Quiet your attributes.

Strike with your shield on the knots
And raise your staff,

because Allah, the Blessed, the Exalted! created this existence from you, and He created you from it, i.e. Its formation was from you in the knowledge of reality, and your formation was from it in the knowledge of the *Shari'a* – not because of your favour and generosity to it since He made you an Amir over it and made it subservient to your *himma*, command, and will. Allah made you rule it and did not make existence rule you. All of it is a mirror exactly opposite you – your states and its states, your words and its words, and your deeds and its deeds without increase or decrease. When you incline to it and acknowledge to it its nearness to you, then it inclines to you and acknowledges to you your nearness to it. When you remove it from you and deny its nearness, it is distant from you and denies your nearness to it.

The people of outward might in this world – their competing about who is higher than his companion establishes their abasement forever. When the people of outward abasement to Allah compete about which of them is lower than his companion, that establishes their might forever. He, the Great! said: *Each We help, these and those, from your Lord's gift, and your Lord's gift is not confined.*

Know that election has an outward and an inward as commonality has an outward and an inward. The outward of the commonality is not like the outward of election, and the inward of election is not like the inward of the commonality.

Know that no two meet – one from the lords of the inward and one from the people of outward discipline but that an immense affair appears between them. That is because they are opposites. There is no doubt that when opposites meet, immense matters appear – whether related to majesty or to beauty.

Know that the Real appears in *tajalli* in everything. However, you only find Him in a place you are certain has the Real in it. That is because the Real is in His slave's opinion of Him. You do not see the Real except that you find it real, and you do not see the false except that you find it false, and no more.

Know that attraction (*jadhb*) and wayfaring (*suluk*) are like trees. The trees of attraction has roots and branches, and the tree of wayfaring has roots and branches. Each of their roots and branches have fruits. The roots of attraction are near unseen knowledges, and the fruits of the branches of attraction are that the one with it is by the command of Allah ta'ala. He says to a thing, "Be!" and it is." All are gifts. It is like that with the roots of the tree of wayfaring — they bear the fruit of outward knowledge, and its branches bear the fruit of outward action. The people of wayfaring do not differ with the people of attraction except that the 'ibada of the people of wayfaring is from behind the veil while there is no veil between the people of attraction and Allah, or from Him to them or from them to Him.

Know that the kingdom is in three divisions: the king of the human earth, the *ruhani* kingdom of the heaven, and the kingdom of the throne of the *Malakut*. The kingdom of the earth is the common kingdom and the kingdom of the heaven is the kingdom of the elite who are the people of wayfaring, and the kingdom of the Throne is the kingdom of the elite of the elite — they are the people of attraction with wayfaring. The jurisdiction of each is that the people of the kingdom of the earth rule only the earth, and the people of the kingdom of the heaven rule the people of the heaven and earth, and the people of the kingdom of the Throne are the *khalifs* of Allah. Their command is His command, and their action is His action. All has His abundance, may He be exalted! and He is Rich above the worlds!

Know that Allah, the Blessed and Exalted! has made two components for this human: a component related to slaveness and a component related to sovereignty (*rububiya*). All is from Allah and returns to Him. The component which is related to sovereignty is the component of might by Allah. From it, the people of attraction come to see Allah. The component which is related to slaveness is abasement to Allah ta'ala. From it, the people of wayfaring come to see Allah. These two components, the component of might by Allah, and the component of abasement to Allah, constantly succeed each other for the wayfarer and the *majdhub*. Not everyone has it, but it belongs always to a reality. However, witnessing might dominates the people of attraction, and they are related to it because of that. Witnessing abasement to Allah dominates the people of wayfaring, and they are related to it because of that. For that reason, you find that the inward of the people of attraction is might and their outward is abasement. The people of the wayfaring are the opposite. Their outward is might and their inward is abasement. The *majdhub* is Allah's property, and the wayfarer is Allah's slave. Allah has provided us with the *baraka* of all.

Silence is also quicker in fulfilling needs than speech. That is because what you are described by is repaid and removed, and without reality. Silence is your attribute. Speech is might, and might is an attribute of Allah. Silence is abasement, and abasement is your attribute. Speech is height and silence is lowness. When two people meet — one speaking and one silent, the judgement goes to the silent one in every state.

Know that the common people flee from the wayfarer and the people of annihilation, i.e. the elite reject him. The elite flee from the *majdhub* and the common people reject him. The common people as well as the elite flee from the wayfarer who is *majdhub*. When he does not reject anyone, then it comes to the point where no one rejects him. The usage of Allah flows in all of mankind, so His attribute returns to Him. A speaker said, "Their attribute will satisfy them that He is Wise, Knowing."

Know that He bases realities on two divisions: beauty and majesty. All increases of existence are in the connection of opposites, i.e. majesty and beauty. These realities are the manifestations of the Real. Increase of existence is also divided into two divisions: sensory increase and increase of meaning. Sensory increase is beauty outwardly and majesty inwardly. Increase of meaning is majesty outwardly and beauty inwardly.

Know that Allah, the Blessed and Exalted! is manifest in all phenomenal beings by His wisdom and power. Wisdom is separation, and it is as if it were the opposite of power. Power is gatheredness, and it is as if it were the opposite of wisdom. Whoever enters wisdom before his knowledge of power is disappointed. Similarly, whoever enters power before his knowledge of wisdom is destitute. The perfect gnostic makes use of wisdom in the hour of distance. In his hand, it is like a sharp razor or like a cutting sword. By it, he opens everything. In the hour of nearness, he makes use of power. In his hand, it is like the heavy cutting stone-axe. Whenever he brings it down on something, it crushes it until it becomes destroyed. Had he used it on all of existence, its jurisdiction would have been transferred in accordance with his will. One of them said, "His command is the command of Allah. If I say, 'Be!' it is." This is part of the realities of the *Rijal* whose behaviour in states and their opposites is the same. May Allah profit us by them and provide us with their love. Amin.

I also found two qualities of working in order to be set free and there is nothing in existence nobler than them. The first is the abasement of the self to Allah and its weakness to Him in the hands of decrees. This

quality is the noblest quality by His word, may He be exalted!

Yet We desired to be kind to those that were abased in the earth and to make them leaders, and to make them the inheritors, and to strengthen them in the earth.

The second is *dhikr* of Allah ta'ala. It is also the greatest of all qualities by His word, may He be exalted! and *dhikr* of Allah is greater. These qualities of *dhikru'llah* and abasement to Allah are in the hands of the slaves of Allah. I did not find them joined in anything except the word of the striver,

Then Allah belongs to Allah.

There is no doubt that *dhikru'llah* does not draw near to anything except that it annihilates, and only *dhikru'llah* remains. As for abasement to Allah in the consensus of the people of realisation and precision – and they are the lords of the reality and its Shaykhs, it is the key of all openings and the springhead of good things altogether. The Shaykhs of the reality, may Allah be pleased with them! are famous like Abu'l-Hasan ash-Shadhili, Abu'l-'Abbas al-Mursi and Ibn 'Ata'llah. The springhead of their secret is Mawlana 'Abdu's-Salam b. Mashish and 'Abdu'l-Qadir al-Jilani, Ibn Wafa', Abu Madyan al-Ghawth, Sayyidi Ahmad b. Yusuf Madani, Mawlana 'Abdullah al-Ghazwani, ash-Shiba', al-Jazuli, Sayyiduna 'Abdu'r-Rahman al-Majdhub, Sayyidi Yusuf al-Fasi, Shaykh al-Ghazali, the Imam ash-Shitri, and Imam al-Junayd, and the likes of these men. May Allah profit us by them and provide us with their love. Amin.

Know that Allah ta'ala brought might into existence and made it the spring of His power and related it to Him as He brought abasement into existence and made it the spring of His wisdom and related it to His creation. All is from Him and to Him. Sovereignty resides between power and wisdom. Similarly, slaveness resides between wisdom and power. Might comes from Him. Power gushes forth to all creation as abasement is the springhead of His wisdom. Power is His power, may He be exalted! as wisdom is His wisdom, may He be exalted! All is a gift from Him and abundance to His slave.

Know that the *fuqara'* with attention are divided into five divisions. The first division are the people related to the pure word. They are ignorant. They understand nothing and they do not distinguish between the outward and the inward. The second group are the people of the outward. They do not obtain its fruits, and they do not distinguish anything from the inward. The third group are the people of the outward who obtain

its fruit and who do not distinguish between any of its inward. The fourth group obtain the inward and do not obtain its fruit. The fifth group obtain the outward and its fruit as they obtain the inward and its fruit. It may be the reverse – they obtain the inward and its fruit and they obtain the outward and its fruit. The master of this station is the one about whom it is said that he is the Interspace of the two seas: the sea of the reality and the sea of the *Shari'a*.

Know that when reality is hidden it is gatheredness. The *Shari'a* is outwardly manifest. It is separation. Whenever the reality appears by words or actions, its gatheredness becomes separation so that it leads to the separation of the man with his father and the man with his brother, wife, and friends. Perhaps it will separate him even from the Shaykhs by whom the reality is taken. Perhaps it will also separate his *ruh* and his body. Look at what the speaker said: "If they divulge the secret, their censure is justified even as the blood of those who divulge it is lawful." It is the same with the *Shari'a* when it is concealed by passing over words or pausing in actions, its separation becomes gatheredness. Its possessor acquires suspension from all creatures until he does not see any of them, but that when he does, he finds no rest in himself ever from creation except Him because of their tongues, eyes, hands and feet to the extent that he only finds rest when he withdraws from them.

If you expend your attributes on your Master, He will permit you to enjoy the contemplation of His attributes. When you expend your essence for your Master, He will permit you to enjoy the contemplation of His essence. The annihilation of the one with attributes is inward, and its results are in the outward. The annihilation of the one with essence is outward, and its results are in the inward. The reliance of the one with the outward is on power, or creation, and the reliance of the one of the inward is on the essence of Allah. The one of the outward is separated on his gatheredness. The one of the inward is gathered in his separation. The one of the outward is separated from the presence of his Lord and gathered to the presence of his self. The one of the inward is gathered to the presence of his Lord and separated from the presence of his self. The essence is not intertwined with it except by the annihilation of the attributes in the essence as the attributes are only intertwined with it by the annihilation of the essence in the attributes. The annihilation of the attributes is only the annihilation of the essence as the annihilation of the essence is only by the annihilation of the attributes.

Speech is height and silence is lowness. When silence is from knowledge, it is higher and nobler than speech. When speech is from ignorance, it is lower than silence and more despicable than it. The low becomes real — it is speaking from ignorance — as the high becomes real — and it is silence from knowledge. The one who is silent from knowledge possesses all existence, high and low. He acts in it by Allah's command as he wishes. The one who speaks from ignorance is the chattel of all existence, high and low. Existence does with him as it likes. The result of this meaning is that the silent one from knowledge is a king in reality when he is gathered in his gatheredness and separated in his separation. The one who speaks from ignorance is a chattel in the *Shari'a* since he is separated in his gatheredness and gathered in his separation. They differ about speaking from knowledge — is it better than silence from ignorance or the opposite? Some people say that silence from ignorance is nobler, and some say that speaking from knowledge is nobler. There is no doubt that speaking from knowledge is nobler than silence from ignorance in any case. The one who is silent from ignorance is like a hyena wearing the skin of a lion. The one who speaks from knowledge is the opposite. The first is not wide and despicable until he speaks. The value of the second is not recognised and exalted until he speaks. The one who is silent from knowledge is a lion outwardly and inwardly, heart and core, as the one who speaks from ignorance is a hyena in heart and core, outwardly and inwardly.

Know that separation belongs to majesty and gatheredness to beauty. All that is beauty and gatheredness in your outward is majesty and separation in your inward. All that is separation and majesty in your outward is beauty and gatheredness in your inward. This is the *sunna* of Allah in His slaves. Whenever majestic separation takes over your outward part while beautiful gatheredness is in your inward, the situation reverses itself until beautiful gatheredness takes over your outward while majestic separation is in your inward as long as its opposite is taken from you. It is the state which was before it. Whoever that occurs to by force is not the one about whom we are speaking. We are rather speaking about the wayfarer who acts by choice, and so it is by attraction. He is the one who possesses his self, and whoever makes it over to one of the lords of the art because when one dominates his own self, it begins to obey him whenever he uses it. As for chattels in the hands of their slaves, we are not speaking about them. Man is not without what owns him or what he owns. The sign that its property is good is that if its owner wants to dress it in majestic separation outwardly, he requires that beautiful gatheredness then be in his inward. If he wishes its opposite to dress it in beautiful gatheredness outwardly, there must be majestic separation inwardly. Therefore his self becomes a chattel in his hand like the trainer and breaker of horses in the command and prohibition. Whenever he claims that wayfaring belongs to attraction

and does not discipline his self to wear majestic separation outwardly for a long time until the sincerity of his discipline is manifest to him and all creation, elite and common, his claim is false, and he is deluded when his self cheats him and plays with him. This is because the self is formed with natural disposition to love of beautiful gatheredness, and its outward parts. With the people of the Path, it is *haram* for the *murid* in his beginning. He said in the Laws: "Whoever claims to witness beauty before he has *adab* by the majesty, reject him — he is a *Dajjal*. Look at the words of ash-Shadhili, may Allah have mercy on him: "O Allah! People are sentenced to abasement until they become mighty, and they are sentenced to loss until they find. The one who has no abasement becomes the one who has no might, and the one who has no loss becomes the one who has no finding. The one who lays claim to finding without abasement is deluded. The one who lays claim to finding without loss is a liar." This is one of the roots of the Path which is the only road for the *murids*. As for perfection, it is neither in outward separation or inward gatheredness, or the reverse. It is in the balance of the two until they are equal in the self, in their existence and loss.

The people of means travel it by attributes. Their finding and might is by attributes. The people of divestment are the opposite. They travel it by the essence. Their finding and might is by the essence. When the abasement of the people of means is in the meaning, their striving is in the senses. When the abasement of the people of divestment is in the senses, their striving is in the meaning. The one with sensory striving is always contracted, and the one with striving in meaning is always expanded. That is because the one striving in meaning is always gathered, and for that reason, his joy and expansion continue, and the one with sensory striving is always separated, and for that reason, his sorrow and contraction continue.

The perfect gnostic of Allah is the one by whom existence and its people possess things as he possesses it and its people by their opposites. When he is silent, existence possesses by his silence. When he speaks, existence possesses by his speech. When he gathers, existence possesses by his gathering. When he separates, existence possesses by his separation. He possesses it by abasement as he possesses it by might. He possesses it by nearness as he possesses it by distance. He possesses it by expansion as he possesses it by contraction. He possesses it by good as he possesses it by evil. He possesses it by giving as he possesses it by forbidding. He possesses it by stillness as he possesses it by movement. He possesses it by the lowest thing as he possesses it by the highest thing, etc. without end of opposites. Whoever possesses things by a state and does not possess its opposite, needs to serve the *Rijal* and to place the earth in their hands, whether he likes it or not.

Know that birds have two descriptions — birds of the senses and birds of meaning. Sensory birds are caught by the net of ropes and bow-strings, and birds of meaning are caught by the net of withdrawal and reflection or by sitting with the people of thoughts if they are found. They are very few indeed. The birds of the senses are caught with the gun of the senses in the undergrowth of plants so that forms can eat them. The birds of meaning are caught by the gun of meaning in the undergrowth of the selves so that *arwah* can eat them. The birds of the senses are swift and go home in the outward world by means of wings. The birds of meanings in the inward world return home to the *Malakut* of the *arwah*.

True perfect withdrawal is giving up the company of fools for the company of the people of sincerity who seek the contemplation of the Creator. Lesser retreat is with the weak, the people of consent. You withdraw in the deserts from all creation, enemy and friend. Withdrawal with the hearts and not the forms is part of the attribute of the strong and clever who are settled in the knowledge of the *arwah*. Withdrawal with the forms and not the hearts is part of the attribute of the *zahids* who flee with their selves to the world of the unseen. The one who withdraws with his heart and body is safe from every disaster except that he might obtain the favour of the unique and miss the favour of the choicest. Some people find obligation in obligation, and some people only find rest from obligation in obligation. Obligation is real with them. It is the non-existence of obligation.

Know that there are three types of people: the common, and they are the people of realities in love with *Shari'a*, and the elite, and they are the people of *Shari'a* in love with realities, and the elite of the elite, and they are people of realities in love with the *Shari'a*. These three are ranks. No one is reckoned to have obtained one of them unless the effect of its action appears on him, not its word. That is because words are reports by an art, and actions are the art itself. When the common obtain action by realities and act by it through imitation, they become common by that. When the elite obtain action by the *Shari'a* and act by it through proofs and evidence, they become elite by that. When the elite of the elite obtain action by the realities, and act by it through contemplation and eye-witnessing, they become elite of the elite by that. When the people of the presence, i.e. the presence of eye-witnessing, may Allah be pleased with them! look at their Beloved, they look at Him without fault, being settled in the station of *ihsan*. He said, may He be exalted! Say: *Allah! and then leave them alone, playing their game of plunging.*

Whoever wants to possess all existence should be generous with himself or his money because the one who is generous with himself possesses free disposal of things in the unseen until the unseen becomes something obedient which he sees. The one who is generous with his money possesses free disposal of outward things until creation is under his command and prohibition.

Know that the people of the outward do not attach any importance to the inward nor to the one who brings it, as the people of the inward do not attach any importance to the outward nor to the one who brings it. He said, may He be exalted! *Each party rejoicing in what is theirs.* The perfect gnostic gives everything with a right its due, and gives everyone with a portion his portion. He looks at the people of the outward by their outward parts until he has authority over them by that, whether they like it or not. He looks at the people of the inward by their inward parts until he has authority over them by that, whether they like it or not. When he is through with the two of them, then his authority is extended over all existence, and he obtains it, high and low. He takes the high by the sword of high things, and he takes the low by the sword of low things. In that, by the command of Allah ta'ala, he becomes the *Khalif* over the kingdom of lands and slaves. He acts in his kingdom as he wishes, in spite of whoever dislikes it and the will of whoever desires. The poet said in this meaning:

O lady of excess who strips away my acts of devotion in every state!
There is no kindness in my wound.
Either it is by abasement, and it is attached to passion, or it is by
might, and it is attached to kingdom.
If you are in your immunity, it protects us, and if you are in the
sea, you come in the boat.

Another said:

When you do not benefit, it is harm. The youth hopes that he will
profit and not be harmed.

There is also a wondrous poem:

O you wandering in the desires from His secret! Look! All existence
will flow in you!
You are perfection in the Path and reality, O you who gather all of
the secret of Allah!
The one other than him is the one who does not live among people
in ease. He constantly has sorrow and anxiety with them forever.
The ugliest life is that which people have in which there is harm. The
expanse of the gardens is fire with the enemies.

The most pleasant life is that in which the self has passion. The cutting of the tailor is an arena with the lovers.

Another poem:

People rejoice only among us, and whoever forbids them and whoever is separated.
Had Iblis died in darkness, it would have been said, he did not perceive what he was!

Another poem:

We loudly lament whoever does not desire us, even if I spoke about his qualities and attributes.

Another poem:

The enmity of whoever is intelligent and discerning is sweeter and more pleasant than the friendship of an ignorant one.

Another poem:

I will conceal my knowledge from the ignorant of my group, and I will not scatter the precious before beasts.
If Allah the Generous decrees by His *lutf* and I encounter people of knowledges and wisdoms,
I will expend my knowledges and I will learn their knowledges. If not, it is stored up with me and concealed.
Whoever gives the ignorant knowledge, loses it. Whoever denies it to the worthy has acted wrongly.

Another poem:

It precedes the base from their nature, and it hinders the excellent from using it.

Another poem:

When the ignorant reject my state in their words, and say, "The peacock of *fiqh* swears by the text,"
I say to them: "Knowledges are gifts. Their adversaries have no need of text and the intellect."

Another poem:

An assembly of people has drunk from our drink. We let the blind man drink three times and he saw.
Their secret began to speak proofs. We passed the wine to him one day and he reported.
The most ruined of people do not recognise it. He drank a drop of

our wine and was bewildered.

The cupbearer called a corpse and it answered him, and he praised the wine obediently and greatly.

Had the monks augured the speed of his resurrection, they would have prayed to him like Christ or more so!

Our wine is *taqwa* and its presser is the intelligence, and do not reckon it to be the wine of Khosrau and Caesar.

O my brothers! Take care and do not deny the virtue of the common. Allah only opened the door to me by the hands of a common ignorant man among the common Muslims. Days came to him in which he kept the company of one of the gnostics. Then by chance I came together with that common man without intending it. At that moment, I was standing close to the door, knocking on it night and day, morning and evening. When Allah wanted to open it to me, I came together with that common man near to the door. He had a key in his hand, and he did not know what the door was nor what the key was. Allah, the Blessed and Exalted! inspired me to him, so I extended my hand to him to inform him that I would bring him into relationship with the door. "Will you open it or not?" That common man gave it to me. He abandoned it and did not recognise its value. So I took the key to the door and the door opened. I entered immediately. The beginning of my day was with the common, and the end of it was with the elite. When I entered, I prostrated and said, "Praise be to Allah who has removed sorrow from us. Our Lord is Forgiving, Thankful." The gift belongs to Allah and His Messenger, may Allah bless him and grant him peace! as well as the root of all of that. I used to visit Shaykh Mawlana 'Abdu's-Salam b. Mashish a lot, may Allah give us the benefit of him and his likes! This door which he mentioned is the door of annihilation. The one who enters it, cannot avoid it nor can we deny the virtue of the teacher who taught us after entering – may Allah repay him with good from us! May Allah, the Blessed and the Exalted! join us with him after entering! Part of what the Shaykh, may Allah be pleased with him! said to me is: "My son! The singular one is between the one who confines himself in the reality and lives constantly in restraint, and the one who is wide to his self in the reality and lives constantly in wideness. There is an immense separation between the two. Only the wise gnostics recognise it. Being wide in the reality demands the same of those who turn in the senses and the meaning, the one who confines himself in reality also does in the senses or the meaning. He is narrow to himself and lives in narrowness – they are those with a hard life. Whoever is wide to himself, it is wide to him, and he lives in wideness, good health, and life of comfort.

Whoever you remove your *himma* from, certainly loves you and seeks you. Whoever you love and seek, certainly removes his *himma* from you. The *sunna* of Allah has passed on that. Part of what the Shaykh said to me – may Allah give us his benefit! is: "My son. This world does not enrich its master at all. Wealth is only with Allah."

Know that the one with the outward kingdom does not confirm his kingdom and his disposal of it is not in order until he is the slave of the inward kings, their chattel in their command and prohibition. Then he begins to dispose of his kingdom as he wishes. It is like that with the master of the inward kingdom. His kingdom is not confirmed and his disposition of it is not in order until he is the slave of the outward kings, their chattel in their command and prohibition. Then he begins to dispose of his kingdom as he wishes. The master of the inward becomes a chattel of the master of the outward outwardly, and the master of the outward becomes a chattel of the master of the inward inwardly. The kingdom of the master of the outward is only set up by an equivalent agreement, and it is the inward kingdom. The kingdom of the master the inward is only set up by an equivalent agreement, and it is the outward kingdom. This one has no need of submission to that one, and that one has no need of submission to this one, and it is like that.

His wisdom in the affair is that man in the winter is $\frac{2}{3}$ food and $\frac{1}{3}$ water. In the summer, it is the reverse, i.e. $\frac{2}{3}$ water and $\frac{1}{3}$ food. Fall and spring are extra. Opposites do not terminate their opposites. The filling of the Wise, the Knowing.

Know that since the divine presence is like the Garden, the one with envy does not enter it – nor does the one with hate, or rancour, or anger, or anxiety, or worry. He said, may He be exalted!

We shall strip away all rancour that is in their breasts, as brothers they shall be on couches set face to face, no fatigue shall smite them, neither shall they ever be driven forth from there.

Know that the master of reality comes to the front in his words, discourse, and brilliant indications with the people of outward discipline. The common people say: "The ox only plows with a companion." The people of realities are the people of inward unseen discipline. The people

of the storehouse are the people of outward present discipline. In general, all of them are people of realities except that the reality of the storehouse is related to the creature. Because of that, it becomes darkness. The reality of the people of Allah is related to Allah. For that reason, it becomes light. In its root, all belongs to Allah and is by Allah. There is nothing but Allah! Existence is only between the people of outward discipline and the people of inward discipline. Whenever they agree on it and their word is united in it, all existence follows them. The people of the realities in existence are in the position of the head to the body. The people of the *Shari'a*, I mean the people of the *Shari'a* of the common and the people of the *Shari'a* of the elite are in the position of the limbs. There is no doubt that the head only carries out its commands by the limbs as the limbs only carry out their commands by the head. However, discourse, and command and prohibition belong to the head over the limbs. The limbs have no jurisdiction over the head. The head is the Sultan, and the limbs are servants. It is like that with the people of the realities. Allah has made them free kings as he has made the people of the *Shari'a* owned slaves. The freedom of the people of the realities takes some of the slaveness of the people of the *Shari'a* as the slaveness of the people of the *Shari'a* takes some of the freedom of the people of the realities. However, each of them is deemed to be in his own rank at the moment. The people of the *Shari'a* are in two divisions: the people of the *Shari'a* of the elite and the people of the *Shari'a* of the common. The people of the *Shari'a* of the common are the people of the edge of the sword and prohibitions. They are the servants of the people of dark realities. The people of the *Shari'a* of the elite are the people of outward knowledge and the people of outward action. They are the servants of the people of Allah ta'ala – may Allah give us the benefit of all!

This Path of ours is majesty outwardly and beauty inwardly. The one on it does not abase himself to anyone except his Master. He does not forbid anyone from speaking or looking until even, had he been called, he would not have answered kings themselves and the state of the very poor. That is because it is a path of one source. He said, may He be exalted!

Say: He is Allah, One, the Samad. He did not beget and was not begotten, and no one is equal to Him.

When the one on this path is increased outwardly in majesty, that is his looking at His power, and it increases him in beauty inwardly. This is the path of the inward. The inward is opposite the outward king. As it is attached to the outward king, so it is attached to the inward king.

The inward exists by that through which sleep exists, and it is non-existent by what makes sleep non-existent. Even as sleep leaves the sleeper by many words in the place, and he does not find it, similarly when there are many words before the one with the inward, his inward leaves, and he does not find a trace of it. As sleep also exists by withdrawal, so the inward exists by withdrawal for the one with the inward. As sleep leaves the person by much joy and its opposite when he has much care and anxiety, so when one with the inward has much joy occupy him, or much care, his inward goes and he does not find any trace of it. Whatever cancels sleep, as when the sleeper feels a pain in his body and it removes sleep from him, it is like that with the one of the inward. When his body is pained, his inward goes and he finds no trace of it. Whenever the sleeper has his sleep cancelled, his inward is cancelled by it. This is the wisdom of Allah. Look at the word of at-Tustari, may Allah have mercy on him! when he said in one of his poems about the inward:

I have a Beloved. He is jealous.
You see Him emerging like a strong bird.
If anything is seen in my heart, it is forbidden to visit.

The haven of the person on this path of ours is to rely on the highest thing outwardly, and that is only by friendship with the leaders of the people of the highest things. His rescue is also in relying on the lowest thing outwardly. That is also by the friendship of the leaders of the people of low things. You see that the master of the reality has no escape or place of refuge except in these two directions. If he does not retire to either of these two directions, and he does not go to these or those, then the people of the *Shari'a* seize him remorselessly and tear his reputation and body apart. Look at the words of the Shaykh of the Shaykhs, Sayyidi 'Abdu'r-Rahman al-Majdhub – may Allah profit us by him! when he said, "The people of the reality exalt us, and the people of the *Shari'a* burn us." Whoever dies among the people of reality, the cause of his death is only that he did not retire to the people of high things or the people of low things, and he continued to vacillate between them until he was seized like al-Hallaj and his likes who traveled this path. Whoever is rescued among the people of the Path, i.e. the path of the reality, you will find him taking the lowest of the low or the highest of the high.

The Amir and his followers and the followers of his followers are all like one man. The Qutb and his followers and the followers of his followers are also like one man. Whenever one of the men of outward leadership comes to a mutual agreement in anything or about anything

with one of the men of the people of Allah, their agreement – their sound agreement contains all the people of Allah and all the people of discipline. It is like that when one of the men of the people of discipline betrays one of the men of the people of Allah in a contract, the judgement of that is that all of the people of discipline have betrayed Allah ta'ala. This is a sound analogy taken from the reality.

I also heard the Shaykh, may Allah give us his benefit! say: "Whoever wants to see wonders should work wonders, and then he will see wonders. Whoever wants to see wonders and does not work wonders, he is like the one who wants to pluck grapes from thorns."

Know that you only turn from separation by turning to gatheredness as you only turn from gatheredness by turning to separation. There is no third. In the direction to which you turn with your *himma*, you are extended by your Master, and you find that it loves you and yearns for you more than you yearn for it. The unseen and the present beset man like two wives crowding around their husband. Who will obtain the husband before the other wife and pride herself over her partner? It is like that with the presence of the Unseen over the present when it obtains man. The presence of the present also prides itself over the Unseen when it wins man instead of the other. Man is desired between them. There is no reality in existence except Allah!

Know that all you turn to, its beginning only resembles jest, and its end is earnestness. The custom of Allah occurs, since earnestness only comes out of jest as jest only comes out of earnestness. However, it generally occurs in affairs that the beginning is only as if it were jest, and the end is earnestness. All things certainly only emerge from their opposites. It is like that.

Know that all realities are outward and inward. All of them are grains sown in the earth of the selves. Their water is the sincerity of the quest. They are watered by it. Their dust is the word and their fruit is the *Shari'a*. Whoever plants realities – and they are gatheredness, only has the fruit of their opposite and it is the *Shari'a*. The *Shari'a* is separation. It only bears the fruit of its opposite. It becomes gatheredness which bears the fruit of separation as separation only bears the fruit of gatheredness.

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Know that troubles are one of the attributes of separation and lack of troubles is one of the attributes of gatheredness. Separation is slave-ness, and it is true. Gatheredness is sovereignty, and it is also true. Also, the truth becomes the speaker, and he listens to what he says. Because of this meaning, you find it to be the friendship of those who turn to Allah ta'ala. Whoever has witnessing of gatheredness dominate him, you will find him at the very limit of expansion and rest from troubles. Whoever has witnessing of separation dominate him, you will find him at the very limit of contraction, trouble, and discomforts. May Allah show mercy to the speaker:

The Lord is true and the slave is true, would that I knew
which is the obligated!
If one says, "The slave," the slave is dead, or if one says
"The Lord," how is He obligated?

Sayyidi 'Abdu'r-Rahman al-Fasi — may Allah give us the benefit of all! answered him with his word:

Yes, in respect to the confirmation of the slave to the attribute
of separation with him, he is obligated.

The slave is dead without the Lord. He is obligated by a helping
secret from Him.

Know that Allah ta'ala made this man always gathered, always separated. However, sometimes his gatheredness dominates his separation and sometimes his separation dominates his gatheredness. That which dominates the other has jurisdiction in the moment. When his gatheredness dominates his separation, the jurisdiction belongs to knowledge over deed. When his separation dominates his gatheredness, the jurisdiction belongs to deed over knowledge. The gnostic understands that from himself and from others. He recognises what is more and what is less. The ignorant man does not have a state dominate him, but that he is destroyed in it from other than it until it is as if he rejected all except it. Rejection is the very source of ignorance and destruction. Because of this meaning, you find more separated people who take the art as deed without knowledge — jailed, restricted, veiled in what they possess of actions until most of them think that there is no good in existence except in what they have. That is from their ignorance of Allah as if they were forbidding the first power. He said, may He be exalted!

We have only given you a little of knowledge.

He said, may He be exalted!

Are those who know and those who do not know equal?

He said, may He be exalted!

*Even so, only those of His slaves fear Allah who have
knowledge.*

May Allah protect us from meeting those who have gone astray and those who are astray. In respect to this meaning, the Shaykh, may Allah ta'ala have mercy on him! often used to say, "My son, the perfect faqir is the one whose capital is meanings." One of them said, "Make your action salt and your adab flour." Adab is the meanings, and the meanings are knowledge. What a difference between the faqir whose knowledge follows his action and the one whose action follows his knowledge. The first knows by his action, and the second acts by his knowledge. How can action and knowledge of it resemble knowledge and action by it? After this, whoever you see among those that turn, who continues in one state, know that he is veiled by his hand from his Master because every direction of the reality must be coloured by its colouring. Man is on the *din* of his close friend. — Hadith. Then certainly a man is coloured by the colouring of someone like him when he makes him his friend. How then can there be creatures in the friendship of the reality? Ash-Shitri said in one of his statements, "My goal in love is that I become coloured."

Know also that the perfect one among the strong is the one who moves with the behaviour of the weak and lowers himself from the highest stage to the lowest of the stages of the weak. He goes with them according to their stages since the parties profit from him. He helps the strong in the highest of their stages and he helps the weak in the lowest of their stages. People speak according to what they understand. — Hadith.

Know that the people of reality change in it, in the manifestation, more than it changes them in manifesting their weakness and the weakness of their wives.

Know that we find that all election is *dhikr*. He said, may He be exalted! *The dhikr of Allah is greater.* It is only because election is divided into two divisions: an outward division, and it is *dhikr* of the senses accompanied by meanings, and inward election, and it is *dhikr* of meaning accompanied by sensory things. Man's essence contains sensory limbs of meaning since the election of the elite, when it is outward, is his *'ibada* with the outward sensory limbs and the limbs of

meaning according to their following this. The elite has inward election which is his 'ibada with inward limbs of meanings, and sensory limbs according to its following them. The jurisdiction of outward election is like the jurisdiction of inward election, and the reverse. The jurisdiction of inward election is like the jurisdiction of outward election. However, the outward is separation, and the inward is gatheredness. The separation of the perfect gnostic of Allah is his gatheredness, and his gatheredness is his separation.

The gnostic is not a gnostic until the suns of gnoses direct him. Whoever is not taught by passion, is in ignorance.

You do not love anything except that your Master helps you in it for it and from it. Look at the words of Ash-Shitri, may Allah have mercy on him! "Whoever is brought to a Beloved sees wonders. The attributes of the Real appear in *tajalli* to him." This is an ecstatic statement in one of his songs, may Allah have mercy on him! That is because you found all that you see by Him from Him. You are you. He is the same. You know that or you do not know it. This is from His direction not from your direction. As for your direction, what a difference between the knower and the ignorant!

Are those who know and those who do not know equal?

Part of what will guide you to the perfection of the honour of the roots of things, if you understand, is your target in states. Every moment your state evolves through its share of what was before it. That is because the root is noble, immense, great, generous, forbearing, and on to what cannot be contained of the perfection of the honour of its root. Ash-Shitri said in one of his statements, "My goal in love is that I become coloured." Ibn al-Farid said in one of his statements on wine:

They tell me: "Describe it! You have its description."

The best end with me is knowledge of its attributes.

Purity and no water. *Lutf* and no air. Light and no fire.

Ruh and no body.

May Allah make us profit from all of them! This is the same, whether you are separated or gathered. However, the gnostic, by its gatheredness, obtains the best of its separation, while by its separation, the ignorant man is destroyed to the best of gatheredness.

One of them said, "Make your action salt and your *adab* flour." Action indicates the senses and *adab* indicates meanings. The senses and the meanings are two realities from which man is not free. Allah put them in every man. However, one body dominates the other. The common have the senses dominate the meaning, and all their affairs are built on the senses, and the meaning as it follows them. The elite are the opposite of that. With them, meanings dominate the senses. All their affairs are built on meanings, and sensory things as they follow them. I heard the Shaykh, may Allah profit us by him! say, "The *faqir* is the one who makes his capital meanings, and the core of meanings is knowledge." He said, may He be exalted!

Those of His slaves who know fear Allah.

Whenever you leave matters to their Master to dispose of as He wishes, He – glory be to Him! dispatches them to you and he enables you to be in their moment and commands them to be in your command and forbids you to act in them as you wish so that there is only what you want of them. Whenever you undertake matters and desire them to be under your command and prohibition, your Master returns you to them and makes them possible in your time. Affairs serve you and are owned by you, so you become their servant and are owned by them. They do what they want with you. What a difference between the owner and the owned! The reason for your slaveness to existence is the love of existence's slaveness to you while you and existence are slaves of Allah. The reason for the slaveness of existence to you is your slaveness to Allah. Oh this world and the Next! Whoever serves me and follows me, serves you. – Hadith.

Part of what the Shaykh said to me, may Allah profit us by him! is "Whatever is rebellious to you of the affairs of this world and the Next, sinks lower into it. You will find your rest in it. Also all that you proceed in according to the view of another, you will err little in it and you will be right often. Whenever you proceed in it by your view, you will be often right in little of it and you will err much in it."

All that turns you from occupation with the Unseen endeavours until you counter it with another unseen. Then it has an effect on it since it is the same sort as it. This is because the genus affects the genus in every case.

It is like the one who turns to speaking in the assembly like the one who is aware who goes before the Imam of the people when they are in a land with which they are not familiar. If he has recognition, he guides himself and guides the people. If he is ignorant, he destroys himself and destroys the people. I heard from the Shaykh — may Allah profit us by him! when he said to me, "The *faqir* is the one who does not do what will remove cares in order that none of them should harm him." When cares are little or enormous, he is not a *faqir*. As for the gnostics of Allah, may Allah be pleased with them! they have in themselves that by which they repel cares. Evils are good things and joys. The first group is the elite. They have what will repel cares, so that none of them harms them. The second group are the elite of the elite, and they have what will accept cares until they become joys, and evils become good things. Because of that, you find them profiting from evils as they profit from good things.

Know that slaveness is the opposite of election, and election is the opposite of slaveness. Whoever seeks slaveness, finds election, and whoever seeks election, finds slaveness. Election becomes hidden in slaveness and slaveness becomes hidden in election. Look at Shaykh ash-Shadhili, may Allah be pleased with him! and how he sought slaveness in all states in imitation of the Prophet, may Allah bless him and grant him peace! When he sought from his Master to be a prophet — a slave. A servant of the people — their master. — Hadith.

Part of the counsel of the Shaykh to me — may Allah profit us by him! is imitating and sharing with the great and behaving correctly with them: the great of the people of this world, the great of the people of the *din*, the great of the people of words, the great of the people of deeds, the great of the people of Allah, and the great of the people of creation. This is because all belongs to Allah and is by Allah.

He counseled me to conceal the reality from all creatures out of jealousy for it, except for its people, and they are very few indeed. Do not give wisdom to other than its people — you will do an injustice to it. Do not forbid wisdom to its people — you will do them an injustice, or it is as he said. I also questioned the Shaykh, may Allah be pleased with him! and said: "O Sayyidi! I used to think that the thirst of man is only cured by a sensory action, and I did not think that the action of the meanings would ever cure thirst. I found myself as it was. Its thirst was only cured by the senses. It is the reverse of that today. Its thirst is only cured by meanings. Even though I was to abide in the land of the senses and I had no use for the land of meanings, today, the matter

has turned over, and I abide in the meanings, and I have no use for the sensory things." He answered me, may Allah give us profit by him! He said to me, "My son, when your *himma* was enlightened by sensory things, Allah helped you in them. Then you only made use of sensory things. You had no use for meanings. However, the meaning began to follow the senses, and now the matter has reversed itself. When you made friends with the people of meaning, their gnosis affected you by pointing your *himma* to the land of meanings. Your *himma* was turned from the land of the senses, and directed to the land of knowledge. Allah helped you in it, so you began to make use of meanings as you used to make use of sensory things. However, you have no use for sensory things now. You do, however, have the senses with you as they follow the meanings. Man carries his judgement by his *himma*. If it is directed to the senses, Allah will help him in them, and so he will make use of them as he makes use of a sword. If it is directed to the meanings, his Master will help him in them until he begins to use them as he uses the sword."

The power of the help is based on the degree of the fickleness of the *himma* for the thing. The weakness of the help is based on the degree of its turning away from the thing.

Know that good has an outward sensory action and an inward action of meaning. Similarly, evil has an outward sensory action, and an inward action of meaning. The sensory action of good maintains its action of meaning, and the sensory action of evil maintains its action of meaning. Perfection is the manifestation of both actions in the senses because their manifestation in the senses obliges the maintenance of the two actions of meaning. Their maintenance in the senses and meaning is only joined in the one in whom the reality is completed. They are very few indeed because the master of this station is equal in good and evil actions. He obtains the benefit of good and evil actions. That is because he is neither with good actions nor evil actions. He is with his Master in good actions and evil actions.

If turning from hunger is to the celestial realities, he longs for the terrestrial realities as the one who eats food longs for water. If it is to the terrestrial realities, he longs for the celestial realities as the one who drinks water longs to eat food. The one who is perfect has no need of terrestrials as he has no need of celestials as he has no need of eating and drinking. Food and drink are the nourishment of forms. The terrestrial and celestial realities are the nourishment of *arwah*. Only the people of weighty intellects understand this.

Man is not lacking whether being a lover or beloved or not a lover or beloved. If he is a lover, he must fly to his beloved in any state. If he is a beloved, it is necessary that his lover be his beloved in any state. If in a moment, he is neither lover nor beloved, perhaps that is a fault in him, and the fault returns him to his Master. Whenever he returns to his Master, that is the very thing to do.

In the past, I was familiar with one of the outward kings. I was his friend and sat with him before I entered this art. Part of what I saw among them is that when someone wanted to be among the servants, i.e. among their servants, the first time that he came before them, he dressed himself in the clothes of the slaves, of water-carriers. He would isolate himself and stand before the king. They called that, "Divestment with the contract of the water-carriers." Whoever the King sees isolating himself with the contract of the water-carriers, that is a sign that he wants to serve the king. When I took up the company of the people of the inward and made them friends, I found that among them, whoever wanted to enter the presence of the inward, the first thing which he needed to do was to isolate himself with the divestment of the contract of the water-carriers, i.e., he went beyond what was normal in himself seeking the outward presence of the King until its people let him understand that if he wanted to be their slave, they would bring him near. Similarly, he goes beyond what is normal in himself to seek the inward presence of the King until its people let him understand that if he wants to be their slave, they will bring him near. Divestment becomes as if it were a condition in seeking the outward presence in separation as it is a condition in seeking the inward presence in gatheredness, and no more. Whoever realises his abasement in seeking something, realises his might by obtaining it. Whoever proposes to a beautiful woman, is patient in sacrifice. The poet said, "You will not reach glory until you lick bitter aloes."

Part of what the Shaykh said to me is: "The likeness of the *murid* with the Shaykh is like the egg with the chicken. The egg is not sound and the chick does not come out of it except by the brooding of the hen on the egg. Had the egg come out of the wing of the hen, far from her feathers, even by a little, it would not be sound. It is like that with the *murid*. His state is not sound, and he obtains what his Shaykh obtains or a part of it only by the brooding of the Shaykh inasmuch as he does not leave him nor separate his knee from his knee until they are parted by death or by permission from the Shaykh." If you understand, look at the chicken! The egg is sound by her brooding with the senses outwardly and by her *himma* with the meanings inwardly. The result is obtained between the senses and the meaning. It is like that with the *murid*.

Results are only obtained in him by the brooding of the Shaykh on him outwardly and by his *himma* with the Shaykh inwardly. Similarly, company is obligatory for him as it becomes a condition in respect to him.

Know that this *ruh*, i.e. the ruh of man, came from the world of rest. It is the world of the *ruhaniya*, and it is in the highest of *Illiyun*. The body came from the world of toil. It is the world of mankind and it is in the lowest of the low. Allah joined them by His wisdom and power. Man was therefore well-fashioned. Part of this wisdom also is that He placed the ruh opposite the body, and the body opposite the ruh. However, certainly jurisdiction belongs to one over the other. If jurisdiction goes to the body over the ruh, its owner is always in toil and misery because the body became its jurisdiction. If jurisdiction goes to the ruh over the body, its owner is in rest from cares because the ruh came from the world of rest, so the body has rest from the ruh because jurisdiction belongs to it over the body, and it is under its authority. Because of that, it is in rest by its rest. All of man therefore has two worlds: the world of rest and the world of toil, and it is the world of the body. The common have their bodies dominate them, so they are always in toil. The elite have the world of their *arwah* dominate them, so they are always in rest. The common do not transfer the jurisdiction of their bodies to their *arwah* except after sensory death. The elite transfer the jurisdiction of their bodies to their *arwah* before their sensory death, i.e. now. The affair is more than the describers describe. Glory be to the one who chose the elite and made the common common by His wisdom.

Know that disposing of the self is like disposing of money. As the owner of money can do whatever he wants with it, so the owner of the self can do whatever he wants with it. Among the people of money is the one who is a slave of his money, and he has no authority over the money because his beloved is his money, and who can be generous with what he loves? There is also the one among them whose money serves him. We speak about him because this is a owner and not a slave. This one disposes of his money and brings it to everything. The people of the self are also in two groups — a group of slaves to themselves who have no jurisdiction over it, and it rules them, and a group whose selves are owned by them. We are only speaking about the one who owns his self so that he disposes of what is in it as the people of property dispose of property. It is also property. We are speaking about kings.

Know that the one with an innate disposition in matters is like the green stem. Whenever you plant it, it grows and thrives, and its results

appear of blossoms, fruits, and other than that. The one you find who lacks innate disposition in matters is like the dry stem. It is impossible that any increase issue from it. Since increase does not issue from it in any case, then decrease must issue from it. They said: Whoever is not in increase, is in decrease. Part of the condition of stems is that if they are dry and there is no greenness in them, they end up in the fire.

Know that whoever has great luminosity inwardly, you will find that he has very little gnosis of creation. That is because when his luminosity becomes great inwardly, the darkness of his outward becomes great. When the darkness of his outward becomes great, creation flees from him. After creation flees from him, there is only Allah's attention toward him. It is like that with the person when the luminosity of his outward becomes great, you only find that he has very little gnosis of Allah. That is because the luminosity of his outward becomes great until the darkness of his inward becomes great. He is veiled from Allah. After being veiled from Allah, there is only creation's concern with him. The one who turns to creation, flees from Allah. The one who flees from creation, turns to Allah.

Know that all beauty must be followed by majesty. If He made it by choice, it would be fresh and comfortable. If He did not make it by choice it would be by force. If majesty is force, it is harsh and strong. Similarly, beauty must follow it. If He made it by choice, it would be fresh comfortable beauty and one would not bring force in any state, that is since each thing is only understood by its opposite. Allah – glory be to Him! did not create anything but that He created its opposite accompanying it. Whoever brings it willingly, does that, and whoever does not, brings it by force, reluctantly because He – glory be to Him! is Wise, Knowing.

Know that retreat (*i'tikaf*) is the snare of divestment (*tajrid*). It is from the core of slaveness. It is the greatest of the attributes of the essence. Basically, all slaveness is retreat, prayer, fasting, abasement, recitation, getting up at night, retreat, silence, lowering the eye, hearing, sitting among the *Rijal*, lack of management and choice, contentment with what happens, fearful watching of Allah ta'ala, divestment, *zuhd*, frugality in this world, wakefulness, and avoiding the people of decrease. All of that is retreat. Destruction of rank and lack of leadership is also retreat as well as what cannot be enumerated of the attributes of outward and inward slaveness. All slaveness is majesty, and it is the key of beauty. Majesty is greater than retreat. Rather, retreat is a tree, and all of the attributes of slaveness are its branches.

Part of the *adab* of the *murid* with the Shaykh is that he does not eat with him, he does not sleep with him, he does not laugh in front of him, he does not sleep in his bed, he does not sit where he sits, and he does not speak in the assembly of the Shaykh without his permission – not even a single word. Speaking in it is bad *adab* more than anything else. Whatever resembles these attributes leads to lack of respect and disregard in the Shaykh's presence. That is loss itself, and brings to Allah plundering after giving, and expulsion after acceptance. They said, "Make your action salt, and your *adab* flour." The poet said:

The *adab* of the slave is abasement,
and the slave should not abandon *adab*.
When his abasement is complete,
he obtains love and draws near.

Know that power is gatheredness, and wisdom is separation. The use of wisdom is like the use of power with the people of use if wisdom is free from disorder. It is like that with power: its use is like the use of wisdom when power is free from disorder. The disorder of wisdom is that it counters its owner with the attributes of power in the moment, as the disorder of power is that it counters its owner with the attributes of wisdom in the moment. Wisdom and power are two of the attributes of Allah which He – glory be to Him! gave to his slave, man, as a favour from Him to him. They alternate on man. He is not free of wisdom and power. The moment of power is power and the moment of wisdom is incapacity. The moment of power is wealth and the moment of wisdom is poverty. The moment of power is might and the moment of wisdom is abasement. The moment of power is strength and the moment of wisdom is weakness. The moment of power is hope and the moment of wisdom is fear. The moment of power is expansion and the moment of wisdom is contraction. The moment of power is beauty and the moment of wisdom is majesty. The moment of power is giving and the moment of wisdom is withholding. The moment of power is nearness and the moment of wisdom is distance.

We enjoy him as a guide over all slaves and free men.
Had we returned to ourselves, our abasement would resemble
that of the Jews.

The people of attraction are in two groups: the people of attraction by force in the beginning and end, and another group who are the people of attraction who plant it in the beginning by choice, so it is completed for them in the end by force. The people of attraction whose beginning is by force and whose end is by force obtain the gift of gatheredness and miss

the gift of separation. The people of attraction who join choice and force, obtain the gift of two presences: the presence of gatheredness and the gift of the presence of separation because the honour of the *Majdhub* oppresses the value of sobriety with his intoxication. Whoever has his sobriety take a fourth of his intoxication is nobler than the one who has his sobriety take an eighth of his intoxication. Whoever has his sobriety take half of his intoxication is nobler than the one who has his sobriety take a fourth of his intoxication. Whoever has his sobriety lessen his intoxication by a fourth is nobler than the one who has his sobriety take half of his intoxication. Whoever has his sobriety equal with his intoxication is nobler than the one whose intoxication is stronger than his sobriety. Sobriety is divided by half, a fourth, and eighth, for example. Intoxication is not divided. That is because sobriety is separation and separation is not gathered. If it is gathered, its judgement is transferred, and it becomes gatheredness. Intoxication is gatheredness, and gatheredness is not separated. If it is separated, its judgement is transferred, and it becomes separation. The noblest of the people of attraction is the one whose sobriety is the same as his intoxication and whose intoxication is the same as his sobriety. He is increased in intoxication and increased in sobriety. He takes from the presence of gatheredness and is urged on to the presence of separation as he takes from the presence of separation and is urged on to the presence of gatheredness. His gatheredness does not bar him from his separation, and his separation does not bar him from his gatheredness. I saw that Shaykh Ibn 'Ata'llah said in one of his letters:

Abu Bakr as-Siddiq, may Allah be pleased with him! said to 'A'isha, may Allah be pleased with her! when her vindication from the lie descended on the tongue of the Messenger of Allah, may Allah bless him and grant him peace, " 'A'isha! Thank the Messenger of Allah, may Allah bless him and grant him peace!" She said, "By Allah! I will only thank Allah ta'ala." Abu Bakr, may Allah be pleased with him! showed her to be in the most perfect station, the station of necessary going-on without affirmation of effect. Allah ta'ala said, "Thank Me and thank your parents." He said, may the blessings of Allah be upon him! "Allah does not thank the one who does not thank people." In that moment, she, may Allah be pleased with her! was overcome and did not see herself in need of effects, so she only saw the One, the Victorious.

Know that the attributes are meaning. Whoever describes meanings, they perceive and are not perceived. The essence is the opposite. Whoever describes sensory things, they are perceived and do not perceive. The essence is separation and the attributes are gatheredness, and gathered-

ness perceives separation while separation does not perceive gatheredness. As gatheredness perceives separation and separation does not perceive gatheredness, the one who wants to perceive everything continues until he gathers everything so that his self has it by gatheredness. Whoever wants not to perceive everything, continues until he is separated from everything until his self is apart from it by separation. Gatheredness is not gatheredness until he is gathered to separation. Similarly, separation is not separation until he is separated to gatheredness. Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah profit us by him! said in one of his statements: "Your gatheredness connects and your separation cuts off." Ash-Shitri, may Allah have mercy on him! said on this meaning:

Do not look at vessels.
Dive into the sea of meanings!
Perhaps you will see Me
In the company of the Sufis.

It is as if he said, "Do not look at separation, and dive into the sea of gatheredness, perhaps you will see Allah in the agreement of the Sufis, i.e. on the road of the elite of the people of gnosis of Allah ta'ala: the people of knowledge of Him and acting by Him.

Know that Allah ta'ala brought this existence into being and created this Adamic and made him the *khalif* in it. Whatever the *khalif* wants in existence, is in existence. Whatever the *khalif* does not want in existence, is not in existence. The management of all existence only issues in conformity with the will of the *khalif*. The will of the *khalif* is the will of Allah ta'ala. He — may He be exalted! veils it from existence. He is through with what is in it, and it is entrusted to the responsibility of His Adamic *Khalif* to dispose of by His permission, may He be exalted! He — glory be to Him! is unique in His sublimity, greatness, immensity, and elevation. He also made His Adamic *Khalif* the bride of the kingdom, its *Qutb*, and its *Amir*. All phenomenal beings desire him. That is because he has their passage, high and low. The Adamic is the Interspace between the presence of Allah and the presence of creation. If he himself is part of creation, he is jailed by his own choice in creation. He chose him and preferred him and gathered in him what was separated in others. The prison of the Wise, the Knowing.

Know that the station of going-on is the station of the king with Allah, and it is the station of the elite of the elite. It is the station of rest after misery and profit after loss. It is the station of slaveness of Allah without fault. Look at it without intermediary. It is the station of sep-

aration after gatheredness, lowliness after elevation, incapacity after power, and *adab* to Allah by Allah after being firm in the divine presence. The one with this station is firm in knowledge and action and revels in the witnessing of Allah in majesty and beauty by realising the stations and states. Abu'l-Mawahib at-Tunisi said in his Laws: "Whoever reaches going-on, is safe from misery."

Know that the beginning in all things is the *Shari'a* as the ends of all things are the realities. Such is the custom of Allah in most things and the bulk of things. Allah does whatever He wills. The realities of the ends are great according to the greatness of the *Shari'a* of the beginnings, and they are weak according to its weakness. Part of what Allah ta'ala says is that He created His slave, man, incapable and he fails to bring himself good and cannot repel harm, let alone from anyone else. After that, He — glory be to Him! honoured him by placing the keys of all affairs of all existence at his disposal. They are opened by him and revolve around him from him. The *Shari'a* issues and the reality returns to him. Whoever among the children of Adam prescribes something, realises it, good or evil. Your Lord does not wrong anyone. You prescribe and He, may He be exalted! realises for you. You increase or decrease in a greater or lesser thing, a higher or lower thing, or a nobler or more abased thing to the extent that had you prescribed seeking to look at His Face, may He be exalted! He would have realised it for you. Or had you prescribed searching for dirhams, or lower or greater than that, he would have realised it with you, since nothing is insignificant with Him, i.e. whatever he has recourse to or is helped by or relies on. Glory be to Him! He said, may He be exalted!

He gave you of all you asked Him. If you count Allah's blessing, you will never number it.

Allah provides for the slave according to his *himma*. — Hadith.

Know that evil, bitterness, and the objectionable are only before you mention Allah's name over them or in them. Whenever you mention Allah ta'ala in them or over them, evil is immediately transformed into good, and bitterness is immediately transformed into sweetness, and the objectionable is immediately transformed into the acceptable because whenever you mention Allah ta'ala over things, good and evil, they fall away and are annihilated and vanish immediately. Allah ta'ala remains. Among the sum of things is your self. If you remember yourself, you forget your Lord. If you remember your Lord, you forget yourself. He said in the *Hikam*, "Had His attributes appeared, His beings would have

vanished." The Name is from the core of the attributes. How can things not fade away when His *dhikr* exists? He said, may He be exalted!

We hurl the truth against falsehood, and it prevails over it, and falsehood vanishes away.

He said, may the Speaker be exalted!

Say: The truth has come and falsehood has vanished away. Falsehood is ever certain to vanish.

Know that annihilation has a place in the outward as annihilation has a place in the inward. Annihilation has a place in the inward as annihilation has a place in the outward, i.e. annihilation outwardly is accompanied by annihilation inwardly. They only stand by each other together. That is because man's essence, attributes, and existence are stable by the permanence of the *tajalli* of the essence of Allah and the *tajalli* of His attributes in man. Had it not been for that, it would only be that the essence would appear in *tajalli* at times in man's outward and so the *tajalli* of the attributes would follow it inwardly. Then man would be annihilated outwardly and go on inwardly. With the people of the Path, this is called the station of annihilation. Had it been annihilation, it would only have been based on the existence of going-on with it. However, the rule with them is about the choices of the outward, not about the gifts of the inward. This station, the station of annihilation, moves the one who has it to the station after it. It is the station of going-on, as man is moved by the time of winter to the time of summer. When he reaches the station of going-on, the *tajalli* of the essence which is in the outward of man moves to his inward, and the *tajalli* of the attributes which is in his inward moves to his outward. Then he is annihilated inwardly. With the people of the Path, this is also called the station of going-on. Had that been going-on, existence, would only be based on the existence of annihilation with it. However, as we said, the rule with them is about the choices of the outward, not about the gifts of the inward. These *tajalliyat*, i.e. the *tajalli* of the essence and the *tajalli* of the attributes in man, must be acquired outwardly by man's choice, whether it is *tajalli* of the essence or *tajalli* of the attributes. The inward demands it as a gift by force to man, whether it is a *tajalli* of the essence or a *tajalli* of the attributes. In him, it becomes doors. The gifts of the inward are the acquisitions of the outward as the outward are roots and stems, and the inward are its branches. If the roots drink acquisitions outwardly in any state, the fruits of the branches will appear by force inwardly. You are commanded to judge by the outward while Allah takes care of the secret. Amin.

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One of the statements of one of the people of reality, Shaykh 'Abdu'r-Rahman al-Majdhub, is that he said:

We put on a turban of water and I tied it. We dressed ourselves
in a burnous of snow.

When the midday sun was very hot, I lit a lamp from the wind.
And the wicks were from fog.

Know that knowledge is action itself as action is knowledge itself because the matter is the same and it is gatheredness. Its colours are two. The separation of the matter is one, constant, after-endless-time, timeless. Sometimes it is a meaning in knowledge and sometimes it is a sensory action. Whoever is opened with knowledge and continues in it, knowledge becomes action for him whether he is aware of it or not, and whether he wishes it or not. He said, may Allah bless him and grant him peace, "Whoever acts by what he knows, Allah will make over to him knowledge which he did not know." – Hadith. He does not leave off and stop with knowledge without action or action without knowledge except that the sun of his *himma* becomes feeble. The feebleness of the suns of the *himma* is because they were seeking their Master, aiming for Him, increasing in ascension to ascension. Some of the *murids* are among them. It is like that when this world turns to them with its beauty and adornment. If they flee from it and flee to clinging to the Shaykhs, sitting much with them, and throwing away what they recognise of knowledge and action by what they hear from their mouths and see from their states, then they are safe from its evils. There is only coolness and safety over them. Perhaps they will seek help from it to travel to Allah. It will become their mount. He said, may He be exalted!

And upon them, and on the ships, you are borne.

Whoever among the *murids* has this description, is sound and rescued. If not, he is drowned. I found with Shaykh Zaruq – may Allah give us profit by him! that he said in one of his commentaries on the *Hikam*: "This world is like the river of Talut (Saul). Those who drank from it – except for the one who only took a handful with his hand – were not saved." He said:

Himma aiming for Allah is clear by the company of the gnostics. If it stops with something other-than-Allah ta'ala, he is ignorant of the knowledge of the Path.

Himma comes to a standstill and stops and is narrowed only when it wrongs the creature and turns away from the Real. Creature is limited, shaped, and

contained. The *himma* which seeks is not limited by the scope of its goal and shaped by its quality and contained by its restriction. As Allah ta'ala is not limited, shaped, and contained, so the *himma* seeking Allah is not limited, shaped, or contained. They said, "the slave of this world is a prisoner, and the slave of the Next world is a hireling, and the slave of Allah is an Amir." Whoever is not in increase is in decrease except the one who turns sincerely to Allah. His increase is by increase as his decrease is by decrease. Similarly, the one who turns to other-than-Allah has decrease by increase as he has decrease by decrease, even though other-than-Allah does not exist, and did not exist. However, he imagines other, and illusion is false.

Know that gifts are not acquisitions. 'Gifts' means gifts of knowledge and gifts of actions. Their valuation is the same. Knowledge and action are a divine substance. The gift varies. Sometimes it is knowledge and sometimes it is action. They only come to their people unexpectedly. Whoever claims to have power over them is ignorant and stupid. That is because the reality always follows the *Shari'a*, and the *Shari'a* always follows the reality. This is the *sunna* of Allah ta'ala which was preceded in the world of selves and the world of existence. Whoever says that gifts are acquired is like the one who says that he marries the woman, produces the child in her womb and creates it. This is impossible. Only the ignorant or the stupid say it, because the wisdom of Allah – may His praise be exalted! is bestowed on His creation, so they act with it in their hands to acquire – like marrying the woman and plowing the land. Similarly, His power – glory be to Him! is given to His creation as a gift by force – like child-birth for the woman and the growing of plants in the land. They act with them while they cannot bring them if they are missing or make them not exist when they exist. If it is bestowed on His slave, He makes His power – may He be exalted! follow His wisdom, intending its acquisition. However, He only makes over power to the slave in a moment in which He wants to bring him out of his attributes and his humanness. Then if the attributes of power appear on him, he is not its doer. Its Doer is his Master. As for him, he is annihilated to the world of creation and vanishes until no trace remains in him. Then Allah becomes its Doer. It is like when he does it while he is in his mother's womb. Power becomes His prerogative, may He be exalted! which He does not make over to any of His creation. If he wants to make it over to any of His creation, He does not make it over to him until He brings him out of his senses. Then he becomes the Doer – glory be to Him! His power is His by Himself and then there is no slave. Whenever the slave is present, power departs and wisdom enters. When wisdom enters, that is the station of slaveness. Opposite wisdom is power, and it is the station of sovereignty. Sovereignty cannot describe the slave unless slaveness is annihilated. Then sovereignty

remains because all existence only has in it in-time, annihilated, metaphorical slaveness based on sovereignty, or out-of-time going-on real sovereignty based on itself in itself.

The gnostic is always leading two just witnesses: the witness of gatheredness in the world of his self, and the witness of separation in the world of his genus. If one of the witnesses is lost, the other reminds him, and the truth is the truth. If he follows, the witness in the self is the reality. The witness of the genus is the *Shari'a*. The gnostic travels between the two of them as someone said:

If you follow the Path, look at secrets and meanings.
Between the *Shari'a* and the reality, you will see the one
who has no second.
The master, the Imam of the Path, the Chosen, is the Imam.
He gives drink to whoever loves him
From a cup. When I was ill, whenever the wine rose in my
breast,
I was healed from thirst by him.

Know that wrongness by choice dispatches given goodness, as goodness by choice dispatches compulsory wrongness. The teaching of the Shaykhs to the *murids* restrains them from plunging into wrongness by choice because wrongness by choice certainly drags away given goodness. We are speaking especially about the *murids* of election and no others. Whoever disciplines the murid in his beginning to goodness by choice, has turned him to compulsory wrongness. The murid only turns to compulsory wrongness when he is ignorant about recognition of the self and its tricks. There is no doubt that the one who is ignorant of his self is ignorant of Allah as the one who has gnosis of his self has gnosis of Allah. If the Shaykh is ignorant of his self, how can he conceive of disciplining someone else's self. The one who is ignorant of the Path cannot inform someone else about it. If he does so, he is lost – he and whoever follows him, as ash-Shitri said in one of his statements: "He who is not educated, how can he see? And he does not profit from anything."

I heard the Shaykh, may Allah profit us by him! say, "Alas for the ignorant man who does not recognise anything! Alas for the knower who does not do anything! Alas for the acting knower who does not join the gift of knowledge with the gift of ignorance, and the good of action and the good of inaction!" Whoever reaches this station, realises *Tuba* and happiness. This is the station called the station of fixity by change. Ash-

Shitri, may Allah have mercy on him! said, "My goal in love is that I become coloured."

The likeness of the one who is generous with himself and his money with the one who is generous with himself and not his money and with the one who is generous with his money and not with himself is as if they were running madly in the Path – all three. The one who is generous with himself and his money rides on the back of a sturdy horse. The one who is generous with himself and not with his money is like the one who is on foot without a mount. The one who is generous with his money and not with himself is like one urging on his horse with gentleness. He helps them and does not travel with them. The first one arrives rested, the second one arrives tired, and the third one thwarted and does not arrive because he is protected by his help and esteem for the people of Allah *ta'ala* in any state. If he continues to be generous with his money to the people of Allah, it is hoped that he will follow his money with himself. That rests on Allah, the Mighty.

Know that the one who speaks about knowledge of annihilation is not among the people of annihilation. He is common and desires annihilation, as the one who speaks about knowledge of going-on is not among the people of going-on – he is annihilated and desires going-on. That is because discourse only comes with love, not with arrival. Love is only with longing, not with actual arrival. If actual arrival is obtained, the action has finished with speech. The annihilated speaks of might with his tongue while his action by his essence is abasement, as the one who is going-on speaks of abasement with his tongue while his action by his essence is might. The one annihilated by the essence is the one who goes-on by the attributes. He is the one who is called the annihilated in Allah by the people of the Path. Similarly, the one going-on by the essence, is annihilated by the attributes. This is also the one who is called going-on in Allah by the people of the Path. Every annihilated one, only bases the annihilation of his essence on the going-on of his attributes as everyone going-on only bases the going-on of his essence on the annihilation of his attributes because the one who has no annihilation by his essence, has no going-on by his attributes until he becomes truly annihilated with no going-on by his essence and no annihilation by his attributes until he truly goes-on. The author of the Laws said: "Going-on is the basis of the Path. By it, you reach the station of realisation."

Know that man is the *Khalif* of Allah in His earth. Allah made existence a slave to the khalif who is man. It is a copy of man. The essence of existence only emerges according to man's essence. The attributes

of existence only emerge according to man's attributes. The acts of existence only emerge according to man's acts. The words of existence only emerge according to man's words. The high things of existence only emerge according to man's high things. The low things of existence only emerge according to man's low things. The might of existence only emerges according to man's might. The abasement of existence only emerges according to man's abasement. The majesty of existence only emerges according to man's majesty. The beauty of existence only emerges according to man's beauty. The discourse of existence only emerges according to man's discourse. The concern of existence only emerges according to man's concern. Existence acquires it as a mirror, and man is opposite it. Existence is in the position of the *khayal* with man: it stands when man stands, sits when he sits and moves when he moves. Glory be to the One who made the small of the reality like its great as He made its great like its small, i.e. what he gathered in the small, he separated in the great. Glory be to the Wise, the Knowing!

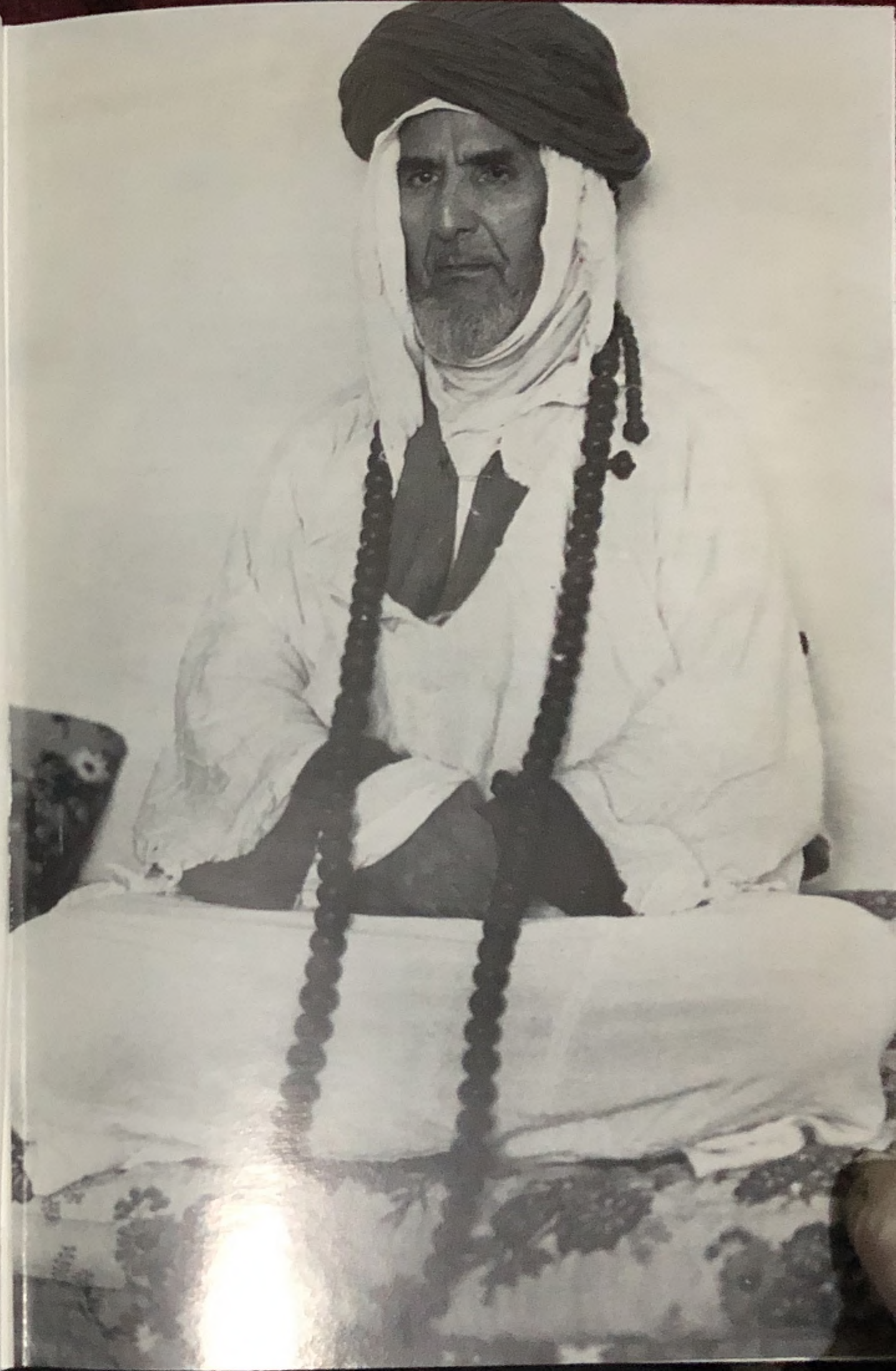
Know that everyone who enters the reality without elevating its people is a *zindiq* innovator. That is because the people of all the arts of the reality are its *Shara'it*. Whoever enters one of its arts without *Shari'a* is astray, destroyed, and slain. The only one who has success is the one who loves the one who has success with the slaveness of the *Shari'a*. It is the door of slaveness of the reality. Whoever is the slave of the *Shari'a* is the slave of the realities. Whoever is not a slave of the *Shari'a*, has no portion in the slaveness of the realities. If he is the slave of the realities, Allah ta'ala said,

Whoever obeys the Messenger, has obeyed Allah.

He said – may the Speaker be magnified!

*Those who make a contract with you,
make a contract with Allah.*

The one who enters the reality is like the one who enters an empty desert. He must either be familiar with the land, so he is rescued, or else he enters it with someone who is familiar with it, and he is saved. If the one who is ignorant of it enters it without the company of one of its people, he is dead and destroyed. The matter is then that only the one who knows the land is saved or the one who learns by the company of one who knows the land is saved. The ignorant one who is content with his ignorance is destroyed. No one is permitted to advance in a matter until he knows Allah's judgement in it.



He also said, may the Speaker be magnified!

We sent it down on the Night of Power.

What will teach you what is the Night of Power?

The Night of Power is better than a thousand months.

Look and reflect if you have understanding! You will find that the immensity of things only issues from their immensity. Immense light only issues from immense darkness. Immense vastness only issues from immense narrowness. Immense might only issues from immense abasement. Immense nearness only issues from immense distance. Immense expansion only issues from immense contraction. Immense giving only issues from immense withholding. Immense profit only issues from immense loss. Immense gatheredness only issues from immense separation. It is like that in the reverse of all these matters and others which have no end. Glory be to the One who made all things hidden in their opposites by His wisdom and power – may He be exalted! Glory be to the Great, the Wise, the Compassionate, the Merciful!

Know that as actions may diminish words, so inward action may diminish outward actions. The wisdom lies in connecting the inward to the outward. If it is connected to the inward, it dominates the outward, and it is inevitable. Part of what happened to me with the Shaykh – may Allah honour us with his *dhikr*! is that one day I came to him in the morning as I used to go with him. Unexpectedly, I found him – may Allah profit us by him! at the door of the house. When he saw me, he smiled and laughed. I greeted him and kissed his fingers. He went towards the *Zawiyya* and I went behind him until we entered the *Zawiyya*. Then he sat down, and I sat before him. The first thing that he said to me was, "Do you know why I laughed when you approached the door of the house?" I said, "No, Sayyidi." He said, "I wanted to tell you something that you would not suppose that I would tell you." I said, "What is that, Sayyidi? All that comes from you is good." He said to me, "This arrival which you bring to us, you should not bring." I said, "How, Sayyidi?" He said to me, "The profit which you used to come and seek from us – you have obtained. Praise be to Allah for what we have with you and what you have with us! Why then do you continue to come to us in the morning and evening?" When I heard these words, an immense matter descended into me which I cannot describe, and I wept violently. I concealed it until it overcame me and I could not hide it. Then I began to sob and weep until I experienced the total loss of myself. He – may Allah profit us by him! comforted me and said to me, "By Allah! my son, I did not say these words to you to afflict you. I recognised that you have no need of me." I said to him, "Sayyidi! By Allah, I cannot leave you, dead or alive!" He said

to me, "As for myself, I have told you what I am obliged to tell you. If you wish to come to me by the door of love, then do so." I said to him, "Sayyidi! How much more are the words of Sayyidi Abu Madyan when he said, 'If you leave us, even for a breath, we will die.' " He said to me, "The Firm Grip and the White Pearl said it about me." I said, "O Sayyidi! By Allah! You are the Firm Grip and the White Pearl!" He said to me, "Do what you like."

The first of what I did at the beginning of my affair was *sunna* after *sunna*. I stood up about half the night. I had *awrad* at night and *awrad* in the day. In the *awrad* of the night, I would pray two *raka'at* with the Qur'an with a *hizb* in each *taslima*. In the *awrad* of the day, I did *dhikr* with 2,000 articulations of the names and other *dhikr* each morning. I would finish it near to noon. When I finished the *awrad*, my tongue would not cease to do *dhikr* by day and night. I withdrew much from creation and I could not speak very much with them. I remained for 30 years while I was in that state. The first of what opened the door for me was while I was in *janaba* at the *hammam*. There was the darkness of the *janaba* and the darkness of the *hammam*. I was not aware of myself until its inward lights illuminated the outward. This was the first unexpected event – the unexpected event of the Real is real. We were informed in the second opening of the recovery of as-Sammakh. He said to me, "I am your Master. Do you recognise me?" I said, "Yes. How could I not recognise you, my Master! You are yours. I recognised you and Idnakh and Saqqakh and Hannakh." He said to me, "Rejoice and be happy! You are among my lovers, my pure friends, *awliya'* and old friends in the nearness of the presence of *Enter among My slaves and enter My Garden*. By this, the fruit of its harvest from my inward, it was as if I was guarded in gardens. This was the first of its food. When this occurred to me while I was in these two darknesses, the darkness of *janaba* and the darkness of the *hammam*, Allah – may He be blessed and exalted! inspired me, so I knew that the structure of the inward is not abased by the demolition of the outward because man only has one substance. You are not strong if you are weak in the direction of the inward, and you are not strong in the direction of the inward if you are weak in the direction of the outward. The gnostic is the one to whom Allah, the Blessed, the Exalted! has given power over his self and has provided him with the knowledge of the wisdom of pre-endless-time, so that wisdom obeys him and he has the power to strengthen the outward and strengthen the inward. From that day, my inward was strengthened, and my outward was weakened until Allah, the Blessed, the Exalted! taught me what I did not know of the knowledge of the outward and the knowledge of the inward. I began to pluck the fruits of the outward as I plucked the fruits of the inward in knowledge and action. Praise be to Allah for the abundance of His generosity and His timeless *Ihsan*!

The Real only appears when opposites are connected and equal and evenly balanced. The Real appears shining in that. When the Real appears and is manifest, the false vanished. The False is not ever joined to the Real, as injustice is never joined to justice. The like of that is the balance. When the two scales are equal – and they are opposites – the Real appears in the balance of the support.

Know that Allah ta'ala made man a copy of existence, as in him, He created cold and heat as He created them in existence. As He made the garden of wheat exist for him, and complete and fruit-bearing by the connection of cold and heat, so wisdom in man only exists, is complete, and bears fruit by the connection of cold and heat. Whenever cold is stronger than heat or heat is stronger than cold, wisdom is nullified. As the garden is worthless by the earth, wisdom is nullified in man. The falseness of wisdom is also when man rarely keeps the company of those who have gnosis of the selves because wisdom is brought to life by the company of its people and dies by the company of others. They are very few indeed! Shaykh Sayyidi al-'Arabi, said to me – may Allah give us profit by him! "There was a wise man and he had a son. When he became a youth, he said to his father, 'My father! I want you to help me reach wisdom!' He said to him, 'My son! Travel and see who except me will teach it to you because you are my son and I am your father. I have concern for you. When one has concern for his pupil, he does not learn anything from him.' He began to look for someone to teach him wisdom until he found a wise man. He stayed some years with him until he thought that he had learned. He went to his father, and his father said to him, 'My son, what have you obtained of wisdom?' He said, 'My father, I have obtained in it not to be involved with what does not concern me.' He said to him, 'Yes, but you still have one thing to learn, so go and see who will teach it to you.' He went and was gone years, and did not find anyone with information about it. He came to his father and said, 'My father! I did not find anyone to inform me about it, so teach it to me for the Face of Allah ta'ala!' He said to him, 'You still should rub your knee with the knee of the wise.' "

Know that Allah created death in two respects: death of the senses and death of meaning. He made the rule of sensory death the rule of death of meaning. When one dies a sensory death, all obligations are removed from him. Similarly, whoever dies a death by meaning, all obligations are removed from him, as Shaykh Sayyidi Abu Ma'rin said in one of his statements, "Obligations are removed in our intoxication with Him." If the slave is someone of insight, when he looks in the face of his Master, all obligations fall from him. Rather, they are *haram* for him because the

judgement is that of one standing in prayer. It is haram for him to turn from it, and whatever distracts him from his prayer is haram for him. Shaykh Sayyidi Bushta – may Allah profit us by him! when it was said to him, “so-and-so has died,” would say, “He has rest from the prayer.” Shaykh Sayyidi Muhammad b. Sa’id al-Habri and Shaykh Sayyidi Ahmad b. ‘Abdillah – may Allah give us the profit by all! reported that he said to him, “Allah unveiled my inner eye, so I saw all the people of the seven heavens and the seven earths prostrating to Allah, the Blessed, the Exalted! except for me. I did not prostrate. I was seized with great sorrow because of that. Then there was a call to me from before Allah, the Blessed, the Exalted! It was said to me, ‘Muhammad! Allah is generous to the one who has a veil between him and Us. As for the one for whom there is no veil between him and Us, he is not obliged to prostrate.’ ” Whenever man is pleased with slaveness and mixes with it, his Master moves him to the station of His essential being. One of them said, “They summoned me to their property, so why should I love them?” They said, “We called you to the Kingdom, not to property because Allah, the Great is too noble for you to be generous to Him with yourself while He is not generous to you with Himself.” Whenever the slave is pleased with slaveness and his self is at peace with it, Allah, the Blessed, the Exalted! says to him, “I am too noble that you should be pleased with slaveness to Me while I leave you a slave. Rather, you are Me, and I am you.”

Know the ashes of the people of this Shadhili Path, may Allah be pleased with them! are never boasted about, neither from the outward aspect nor from the inward aspect because the wisdom of before-endless-time is in their hands. Allah ta’ala said,

Whoever has been given wisdom, has been given much good.

That is because when they needed the outward substance, they cut off the inward substance, and so the outward substance was immediately strengthened. When they needed the inward substance, they cut off the outward substance, so the inward substance was immediately strengthened. They were not cut off from their Master by any state. They recognised him in all states in things and in their opposites, and by things and their opposites. The poet said:

O lady of excess who strips away my acts of devotion in every state!
There is no kindness in my wound.
Either it is by abasement, and it is attached to passion, or it is by
might, and it is attached to kingdom.

Know that you increase abasement before your Master and phenomenal beings as you increase abasement before yourself. You increase humility and poverty before yourself because the cosmos is like the mirror. You do not come opposite your Master with something but that the cosmos comes opposite you with its like.

Know that all existence revolves around increase and its seeker and prevention of increase and its element. What follows rises or lowers. If man increases what follows higher, he finds increase. If he increases what follows lower, he finds increase in both of these things. All increase is present, i.e. all increase of existence. Whoever among the people of wisdom and gnosis of Allah recognises it, recognises. Whoever has no knowledge of it among the people of stumbling, prohibition, insanity, and darkness, has no knowledge of it because the common seek increase of above and recognise it while they reject increase of below and flee from it. These two increases cannot be avoided by man. Rather, for man and others, these two alternate in existence. Sometimes it is this one, and sometimes it is that one. This is the custom of Allah with them and His wisdom in His creation. His judgement cannot be repelled and His command cannot be revised. Allah inspired the people of this Shadhili Path, may Allah be pleased with them! by His wisdom, so they recognise it and know it and take it with them. For that reason, things and their opposites are equal with them: sweetness and bitterness, good and evil, giving and withholding, life and death, soundness and illness, praise and censure, forward and back, high and low. Had they weighed all their states, one state would not have outweighed another as the sovereign Qutb, Shaykh Abu'l-Hasan ash-Shadhili – may Allah make us among those who travel his straight road and make us Your slaves in all states! said, “The people of this path, may Allah be pleased with them! seek the benefit of evils as they seek the benefit of good things.” That is because of what they acquire. “I am his hearing with which he hears, and his eye by which he sees.” – Hadith. They begin only to desire its opposite. “Allah was and nothing was with Him, and He has now what He had.” Because of that, they withdraw from everything and are present in everything. May Allah have mercy to the Speaker:

Between the rising and the setting of the sun,
The gazelle became confused.
The one who does not go-on is annihilated,
And the one who does not vanish goes-on.

Know that the *faqir* is like the hammam. When he is very hot with no coldness in him, he desires no attention. If he is very cold with no heat in

him, he deserves no attention. If he combines heat and coldness, the best of that is the word of Allah which is never exhausted. That is the lofty Night of Power, and it is the heir of the light of prophecy because the first of what Allah bestows on the gnostic of Allah is that He places the reins of his self in his hand so that it will obey him. He can turn it wherever he likes and he can do with it whatever he likes. After that, He bestows a second favour on him. He places the reins of all existence under his command and prohibition. He can move it wherever he likes and he can do whatever he likes with it. That is because he knows his *adab* with Him – and he has nothing except what his Master wants. In that, He empowers him to dispose of the celestial and terrestrial *Malakut*. That is because the master of this station is distracted from will because he is absorbed in looking at his Master. He only sees Him. When will appears from him, it is the will of his Master appearing on him. As for him, it is the affair which he is in. He cannot increase it as much as a mustard-seed and he cannot lessen it. Phenomenal beings are obliterated with him and vanish, and only the Maker remains. Ibn 'Ata'illah said in the *Hikam*, "Had His attributes appeared, His beings would have vanished." The master of this station has no separation in the existence of things and their non-existence, i.e. all states and their opposites are equal with him. Had he been weighed in all his states, they would have been equal. That is because of his withdrawal in his presence and his presence in his withdrawal. After this, the matter is beyond what the describers describe as the speaker said:

Whoever tastes, recognises. Longing is only recognised by
the one who suffers it.

There is no ardent love except for the one who is struck
by it.

The *wali* is like the field. He does not obtain perfection until he takes his reckoning from the winter and the summer. Then he is given a third rank, and it is the rank of perfection. The rank of winter is the rank of the outward, and the rank of summer is the rank of the inward. The rank of perfection is the rank of balance. In it, the outward and the inward are balanced. In that, Allah appears. Whatever Allah appears on, the necks of the people of the heavens and the earths are bowed to Him. Rather, everything in the entire universe and the Unseen worlds is bowed to Him.

Know that according to what you acquire with the Shaykh in the way of *adab*, you acquire the same amount of nearness to your Master because the Adamic is the *Khalif* of Allah in His earth. By good *adab* with the

Khalif, he is taken to good *adab* with his Master. Whoever does not have good *adab* with the *Khalif*, how can it be good with the Master? Similarly, "Whoever does not thank people, does not thank Allah." – Hadith.

Gatheredness outwardly is separation inwardly, and separation outwardly is gatheredness inwardly.

Man must have distance and nearness. If there is distance outwardly, there is nearness inwardly. If there is nearness outwardly, there is distance inwardly. It is like that.

Allah has provided for the slave according to his *himma*. – Hadith. Because of that, Allah ta'ala helps every party of His creation by what it seeks. He helps whoever seeks the Name with the Name, and He helps whoever seeks the attributes with the attributes, and He helps whoever seeks the essence with the essence. The substance of each is according to their *himma*. Strong substance is according to its strength and weak substance is according to its weakness. The people of the Name seek the Name by the Name, so Allah helps them by the Name as the common Muslims, the people of the attributes who seek the attributes by the attributes, Allah ta'ala helps them by the attributes. It is the same with the elite of the Muslims and the people of the essence who seek the essence by the essence – Allah helps them with the essence. It is like that with the elite of the elite – may Allah give us the profit of all! As for the one with the Name, he has a reward as long as he continues to carry it until he stops. Its sign is sometimes in harshness and sometimes in comfort. The seeker of the attributes stands with power, his eye fixed. Whatever emerges from it, he does not think that he has any value. By it, he does not mean that this station of his is the station of gratitude. The grateful one never stops. His sign is returning to Allah in good times and bad times. The seeker of the essence only sees Allah in existence. He withdraws from phenomenal beings in the Maker. He is absorbed in witnessing his Master. Nothing except his Master occurs to his heart, and his eye does not see and his ear does not hear anything except Him. His hope and fear are equal. His sign is that all things are alike with him. He does not distinguish between things and their opposites: sweetness and bitterness, the enemy and the lover, giving and withholding, evil and goodness, high and low, etc. to what has no end. We ask Allah ta'ala by the rank of these *awliya'* with Him to give us a portion with them by His favour and *ihsan*! He has power over everything. It is as one of the gnostics said, "Whoever reaches the reality of Islam, cannot cease to act. Whoever reaches the reality of *iman*, cannot turn to action. Whoever reaches the reality of *ihsan*, cannot turn to what is other-than-Allah."

The first of the realities is speech. It is a celestial reality. Silence is a terrestrial reality. The meaning of speech is beauty, and silence is majesty. Withdrawal is majestic, and gatheredness is beautiful.

Between the terrestrial realities and the celestial realities is what is between gold and silver. The terrestrial realities are from gold, and the celestial realities are from silver:

If it is speech which folds you in analogy among people,
it is from white silver.
If it is silence, it is from gold.

So understand! May Allah protect you with the *adab* of seeking.

Know that the sincere *faqir* is the one whose enemy does not find a way to arrive to harm him. This is his sign because he never has any occupation except his Beloved. His occupation with his Beloved veils him from his enemy. The Beloved with the enemy is like night with day – they are never joined.

Know that Allah ta'ala created two worlds: the world of the senses and the world of the selves as He created a time of summer and a time of winter. He – may His praise be exalted! appeared between these two worlds. He made the world of the senses great in the senses and small in meaning, and He made the world of the self small in the senses and great in the meaning. The world of the senses is based on the self, and the world of the self is based on the world of the senses. Increase of the senses is only with decrease of the self, and increase of the self is only with the decrease of the senses. The gnostic of Allah is the one who recognises their wisdom so that he uses the self as he uses the senses, and he uses the senses as he uses the self. The world of the senses is the cosmos, high and low. The world of the self is the world of man's essence. Whoever has been empowered to act in the world of his self, must be empowered to act in the cosmos. Whoever is not empowered to act in the world of his self, has no action in existence.

Know that the *Fuqara'* are in three groups. One group are good to the selves of creation and weaken themselves, another group are good to themselves and weaken the selves of creation, and the other group are good to themselves and the selves of creation. They are those who join the goodness of the two directions. He said, may He be exalted! "Few they are."

Increase of the selves is only by decrease of money, and increase of money is only by decrease of the selves. The two increases are only joined by a few of the perfect, the strong gnostics of Allah. Joining them is only still after a time, i.e. after coming out of the misery of the beginnings to being in perfection.

Know that the *murid* has no honour like imperfection because imperfection is the attribute of the slaves, and the slave has no honour except by taking on his own attributes. There is no dismissal or abuse like perfection because perfection is the attribute of masters. It becomes as if the slave is honoured by his attributes and abased, stained, and expelled when he is described by the attributes of his masters. See it in the words of the common: When the slave is generous or free from lack, it is enough for him because as only perfection is suitable to the attributes of masters, similarly, only imperfection is suitable to the attributes of slaves.

Part of the sum of the judgement of reality is nearness and distance. No man is free of being distant from the direction of the senses, near from the direction of the meanings or distant from the direction of the meaning, near from the direction of the senses. Similarly, the gnostic of Allah is the one who has the control of the reins of his self in his hand, i.e. the reins of distance and nearness in his hand. He places it wherever he likes. If he wants to be near in meanings, he is distant in meaning. Whoever has these attributes, is among the kings of the selves, i.e. among those set apart for election because he owns his self and uses it with disposal by his will. He does not acquire this privilege with himself until he acquires it with all existence. He does what he wants with it and moves it as he likes. The one who teaches man what he did not know in spite of his ignorance jails. The one who gives to his slave by his power in spite of the weakness and incapacity of the slave jails. The one who does not cease his favours to anything jails. The one who gives without anything and withholds without anything jails. There is no blessing except Him, the Great, the Exalted.

Know that your self is a copy from existence, and existence is a copy from your self. Whoever Allah gives power to dispose of himself, is given power to dispose of existence. Whoever is not given power to dispose of himself, has no disposal in existence, because the judgement of yourself is the judgement of existence, and the judgement of existence is the judgement of yourself.

Know that election has a body and *ruh*. As for the body, it is divestment to it. As for its *ruh*, it is constant sitting before its people. The body is only based on the *ruh*, and the *ruh* is only based on the body. Whenever the body is joined with the *ruh*, election exists between them.

Know that the end of man's honour is slaveness, and there are two aspects to slaveness: slaveness of the senses and slaveness of meanings. Between slaveness of the senses and slaveness of meaning is what is between the dirham and the dinar. The people of slaveness of the senses have no portion in meaning, and the people of the slaveness of meanings have no portion in the senses, although the one with sensory slaveness must have some of slaveness of meaning, i.e. when he comes to an end in the sensory, he can only be set loose in the meaning. The one with slaveness of meaning must have some of sensory slaveness, i.e. when he comes to an end in the meaning, he can only be set loose in the senses because the substance of man is contained in these two attributes – senses and meaning. As for this one or that one, there is only this one after that one. They alternate on man like the alternation of winter and summer.

One of the greatest aspects of bad *adab* among the *murids* is rushing to answer before the Shaykhs and much speech and assertion before them. That is because speech is basically all might and height. Height is the concern of masters, not the concern of slaves. The murid demands the attribute of slaveness, and the attribute of slaveness is the opposite of the attribute of masters. Whenever the attribute of masters appears, it invalidates slaveness. He said in the *Hikam*, "The faults of the murid are leaving the attributes of your humanness and every attribute incompatible with your slaveness so that you will answer the call of Allah, and be near to His presence." That is because all that indicates lowness and decrease is incompatible with freedom. It is the door to freedom and its key, i.e. whoever comes to slaveness by his own choice, freedom must necessarily come to him, according to that slaveness. The reverse is like that. Whenever he indicates height and elevation, it is freedom, it is incompatible with slaveness. It is also the door of slaveness and its key, i.e. whoever comes to freedom by his own free choice, slaveness must necessarily come to him in every case. It is like that. He said in the *Hikam*, "Whoever you see answering all that is asked, making assertions about all that he sees, and mentioning all he knows, by that, he belittles the existence of his ignorance."

Know that the secret conversations of Allah with the slave are never cut off as Allah's treating the slave with *ihsan* is never cut off. The exis-

tence of the slave is based on Allah's secret conversation with him which has meanings, and the acts of Allah which have sensory things. These two realities are the secret conversation with the slave by speech and dealing with him by action. They are out-of-time, before-endless-time realities. There is no before before them and there is no after after them. Had the slave lost encounter with these two realities for the blink of an eye, he would have vanished and been annihilated.

One of the gnostics also said, "I recognised my Lord. He sees. Had it not been for my Lord, I would not have recognised my Lord." It is related that 'Ali b. Abi Talib, may Allah be pleased with him! was asked, "O Sayyidi! Do you recognise Allah by Muhammad, may Allah bless him and grant him peace! or do you recognise Muhammad by Allah?" He said, "Had I recognised Allah by Muhammad, I would not have crossed to Him and Muhammad would have been firmer in myself than Allah. However, Allah made me recognise Himself by Himself."

Know that the *murids* in the station of beginnings become great in the station of the ends according to the greatness of *adab* with their Shaykhs, and they are weak according to their weakness. Whoever exalts his *adab* in the slaveness of his beginning, has his *adab* great commensurate with it in the slaveness of his end. The ends are the place of manifestation of the beginning for the people of Shaykhness with disciples as the beginnings are the place of manifestation for the ends of the station of beginnings with the station of Shaykhness. Slaveness is demanded from man in his beginning, and it is demanded from him in his end. The beginning here is what is before annihilation, and the ends here are what is after annihilation. It is called going-on by people. What is between the beginnings and the end is annihilation. It is the station of gratitude. The intoxicated does not speak with it. Obligation is lifted from us in intoxication. Speech is with the one with slaveness of the sobriety of the beginning, or with the one with slaveness of sobriety of the ends. As for the one with annihilation, he is drunk, and without slaveness. His property has been annihilated in his kingdom, and his darkness annihilated in his luminosity, and his separation annihilated in his gatheredness. There is no slave, no darkness, and no separation. Whenever the darkness of slaveness is annihilated, only the light of sovereignty goes on. Say: *Allah!* and leave them alone, playing their game of plunging. When separation is void, obligation is void. May Allah have mercy on the speaker! "If he said, 'slave' – the slave is dead, or if he said, 'Lord' – how is He obligated?"

Know that when the silent and the one speaking are together, the judgement goes to the silent one over the one speaking, not to the speaker over the one silent. That is since silence is low and speech is high. When the high and the low are combined, the judgement goes to the low in every case. The master of silence has gifts and the master of speech has gifts. The gifts of the master of silence are stronger than the gifts of the master of speech. That is because speech is part of the concern of the people of annihilation, and silence is one of the attributes of the people of going-on. There is no doubt that the gifts of the master of going-on are stronger than the gifts of the master of annihilation many times over. Silence is slaveness and speech is freedom. There is no doubt of it. The substance of the one of slaveness is stronger than the substance of the one of freedom. Had it not been for that, the Prophet, may Allah bless him and grant him peace, would not have chosen slaveness over everything. That is because it is stronger than everything in substance and it has a wider aspect and it is higher than everything in value and nobler than everything in reckoning. Make us Your slaves in all states by Your favour, O Lord! and by Your *ihsan*!

Know that man's outward and the outward of existence is, in reality, all majesty, as man's inward and the inward of existence is, in reality, all beauty. However, by the mixture of the outward with the inward and the inward with the outward, perhaps some of the inward beauty will appear to the outward, and some of the outward majesty will appear to the inward. That is according to what the outward takes from the beauty of the inward, the inward takes from the majesty of the outward. That is because all majesty is essence-separation and all beauty is attributes-gatheredness. According to what appears of the effect of attributes on the essence, the effect of the essence appears on the attributes. The majestic outwardly is beautiful inwardly, and the beautiful inwardly is majestic outwardly. Where then is your lover, and then your enemy? We said that majesty outwardly is basic, and beauty outwardly is denuded, as beauty inwardly is basic and majesty inwardly is denuded. Increase grows between the root and the denuded, and between the basic and the basic, and between the denuded and the denuded from the inward to the outward, and from the outward to the inward. Man is always traveling, always resident, always outward, always inward, always gathered, always separated, always near, always far, always small, always great, always high, always low, always sensory, always of meaning, always majestic, always beautiful, always alive, always dead, always existent, always non-existent, always moving, always still, to what has no computation of the description of his attributes.

Look if you have insight and understanding! Isn't man the copy of existence from his secret to the highest of the world of meanings and his secret to the lower world of the senses? Look at the limbs of the world of meanings from man, you will find them speaking, seeing, hearing, smelling, feeling. Look at the limbs of the world of the senses of man, you will find them dumb, deaf, blind. For that reason, the limbs of the higher world – and it is the world of meanings, the world of the kingdom, are kings over the people of the lower sensory world. For that reason, the limbs of the lower world, and it is the sensory world, the world of property, are chattels of the people of the high world. It is like that in the world of existence. The people of the lower world – and they are those in whom senses dominate their meanings and whose darkness dominates their luminosity – are chattels, and the people of the high world – and they are those whose meanings dominate their senses and their luminosity dominates their darkness – are the kings. The kings own the chattels, and the chattels are owned by the kings. The essence of each of them is included in kingdom and property because the judgement is that the one whose kingdom dominates his property is a king of chattels, and the one whose property dominates his kingdom, is a chattel of kings. Such is the *sunna* of Allah in His creation, and you will not find any change in the *sunna* of Allah.

Know that the one who has high realities is weak because this attribute of his is denuded, not real. Height is the attribute of sovereignty. Whoever is described with the attributes of sovereignty by choice, is disappointed. The one with low realities is strong. That is because he is described by his basic attribute. Whoever is described with the attribute of slaveness by choice, is victorious.

The master of high realities is left to himself and the master of low realities trusts in his Lord. What a difference between the one who trusts in his Lord and the one who trusts in himself. He said in the *Hikam*: "Be described by your attributes. He will show you His attributes."

Know that slaveness is in freedom, and freedom is in slaveness. Slaveness is all that is low. It is slaveness. Freedom is all that is high. It is freedom. Adab with the slaves of Allah is one of the attributes of slaveness. It is acquired abasement which brings compulsory might. Bad adab with the slaves of Allah may be one of the attributes of freedom, and it is acquired might which may bring compulsory abasement. It is like that with speech and silence. Silence is one of the attributes of slaveness, and

it is acquired abasement bringing on compulsory might. Speech is one of the attributes of freedom, and it may bring compulsory abasement. It is like that in all the attributes of slaveness and freedom. The custom of Allah is like that and you will not find any change in the sunna of Allah. Slaveness may be compulsory in the beginning, and freedom may be compulsory in its beginning also. This is rare, and the rarity has no rule. The rule belongs to the dominant. It is what we first mentioned. Slaveness may also be outward, sensory, and it may be inward, with meaning. It is like that with freedom. It may be inward of meaning and it may be sensory, outward. How many a haughty one wears shabby, patched clothes, and how many a humble one wears beautiful, noble clothes. All is good – wearing shabby clothes and wearing beautiful clothes for the one who is a gnostic. The rule is this and this. All is evil for the one who is ignorant of their principle. Whoever recognises the country, kills it, and whoever does not recognise the country is killed by it. O Allah! If the ignorant man keeps the company of the gnostic, his judgement is the judgement of the gnostic.

If you want gifts to be opened to you – gifts of knowledge and gifts of action, you must wear patched clothes and be silent while you turn to the Path. Man has poverty by silence which breaks norms by knowledge. Breaking norms is by wearing patched garments. Breaking norms is by the gifts of action. Command is by the command of Allah! If you said, 'Be!' it is. That is because these two attributes, i.e. silence and wearing patched garments are two of the attributes of slaveness. There is no doubt that slaveness is the key of all openings. This analogy demands the existence of its opposite. It is that if you want inward openings to be removed from you so that you do not find any news of them until it is as if they did not exist, you must wear beautiful clothes and speak a lot with the sons of this world. When you are described by these two attributes, separation has power over you in that so you have no reflection gathered. In that, you acquire forgetfulness of your self. If you forget yourself, in every case, you acquire forgetfulness of your Lord. He said, may He be exalted!

They have forgotten Allah, so Allah has made them forget themselves.

Bringing-into-existence of knowledge is subject to the weakness of action as the bringing-into-existence of action is subject to the weakness of knowledge. It is responsible for the bringing-into-existence of knowledge, i.e. the moment of knowledge is not the moment of action.

However, it is the carpet of action as the moment of action is not the moment of knowledge. It is the carpet of knowledge. He said, may He be exalted! *Fear Allah, and Allah will teach you.* Look how Allah – glory be to Him! made *taqwa* the carpet of knowledge. We say that the moment of knowledge is not the moment of action. That is because man only has one direction. If he turns to a matter, he is cut off from what is other-than-it. He said, may He be exalted! *Allah has not placed two hearts in a man's breast.* It is like that with the bringing-into-existence of beauty. It is subject to the loss of majesty, and it is responsible for the bringing-into-existence of beauty as the bringing-into-existence of majesty is subject to the loss of beauty. It is responsible for the bringing-into-existence of majesty. It is like that in all aspects of the reality like separation and gatheredness, the senses and the meaning, the *Shari'a* and the reality, darkness and light, slaveness and freedom, abasement and might, loss and existence, annihilation and going-on, expansion and contraction, highness and lowness, property and kingdom to what has no end of names and acts which are separated until no gatheredness is to be found in them, as they are gathered until there is no separation to be found in them. Their separation is mixed in their gatheredness like the mixture of the body with the *ruh*. Similarly, their gatheredness is mixed in their separation like the mixture of the *ruh* with the body. All is true! There is only the Real! Allah was, and nothing was with Him! He has now what He had!

Know that sensory things are two: things and their opposites. Similarly, things of meanings are two: things and their opposites. Each of them is the existence of the thing. Sometimes, the reason for its absence is its opposite, and sometimes the reason for its existence is its opposite. That is because part of His habit - may He be exalted! in His creation in sensory things and the things of meaning is that He shows mercy to the one yet punishes him if He wishes, and He punishes the one He shows mercy to if He wishes. For that bringing-into-existence, He created its opposite, and its absence. Sometimes, He shows mercy to His slave by existence, and sometimes He punishes him by existence. Similarly, sometimes He punishes His slave by absence and sometimes He shows mercy to His slave by loss. All that is based on the fact that since all oneness belongs to Allah alone, none of His creatures has any effect at all except by Him. The Lord of sensory things is the Lord of meanings. The judgement on sensory things is the judgement of meanings. The cure of meanings is the cure of sensory things although meanings are gatheredness and sensory things are separated. The gatheredness of gatheredness gathers all. The gatheredness which gathers what is gathered is true, and what separates what is separated is true by a truth in a truth of a truth. The Real speaks the truth, the Real acts by the truth, the Real sees by the truth, and the Real hears by the truth in the presence of the Real by the truth.

Know that the result of the slaveness of the people of Allah is annihilation in Allah as the result of annihilation in Allah is going-on in Allah, as the result of going-on in Allah is annihilation without annihilation and going-on without going-on. The slaveness of the people of Allah is acquired slaveness. The slaveness of the people of annihilation in Allah is compulsory slaveness. The slaveness of the people of going-on in Allah is acquired slaveness after the compulsory. The slaveness of going-on of going-on is acquired, compulsory, compulsory acquired. The first is slaveness to Allah by the existence of intermediaries. The second, and it is called annihilation, is slaveness with the absence of intermediaries. The third and it is called going-on, is slaveness by the existence of intermediaries after the absence of intermediaries. The fourth and it is called going-on of going-on, is slaveness by intermediaries with the absence of the intermediaries and slaveness with the absence of intermediaries with the existence of intermediaries. This fourth station is called the station of change by fixity through being firmly established in the stations of certainty.

Know that annihilation is annihilation. It is that you are annihilated first from your humanity, then secondarily you are annihilated to your annihilation with which you were annihilated to your humanity. Similarly, going-on is going-on. It is that you first go on from annihilation of your annihilation, then secondly, you go on from going-on in which you went from the annihilation of the annihilation of your humanity. It raises you to annihilation by the attributes in the attributes. Annihilation by the attributes raises you to annihilation by the essence in the essence. Annihilation by the essence raises you to going-on by the attributes in the attributes. Going-on by the attributes raises you to going-on by the essence in the essence. May Allah have mercy on ash-Shitri when he said:

That love annihilated me to annihilation, and I became
existence after annihilation.

The drink was in the vessel, but how sweet is the arrival!

People wonder at going-on, and I behave badly with the one
we love.

Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani said in one of his statements:

Prostrate! Be annihilated and be annihilated to annihilation.

Prostrate again and the one doing *tayammum* is on fire
with love.

My heart is His since He made it go-on with His beauty. Greetings so swiftly from you to you!

He also said in the *Hikam*: "How can norms be broken for you while you do not break the norms in yourself?" All election is breaking norms in the self. The people of election are in two groups in breaking the norms of the self: one group breaks the norms in themselves by opposing the self, and they are the people of the *Shari'a* by the realities, and their path is the path of majesty. The other group break norms in themselves by helping the self, and they are the people of the realities by the *Shari'a*, and their path is the path of beauty. The people of opposition break norms by excess in opposing themselves and opposing creations. Norms are broken for them outwardly in themselves and in outward existence until they begin to use the outward as the master uses his slave. Similarly, the people of help break norms by excess in helping themselves and helping creation until norms are broken for them in the unseen part of themselves and in the unseen of all existence until they begin to use the unseen as the master uses his slave. When the people of the outward break norms in themselves by opposition, Allah, the Blessed, the Exalted! helps them with outward knowledge and its action until the outward is as if it obeyed them. That is when their goal in that is Allah and nothing else but Him. When the people of the inward break the norms in themselves by help, Allah ta'ala helps them with the knowledge of the Unseen and its action until the Unseen is as if it obeyed them. That is when their goal in that is Allah, and nothing else except Him. Their wisdom becomes all. It is in the goals. When they intend Allah altogether, they find Allah altogether, even though the water is one — flowers have colours. The colours of the seekers vary while the goal is one. As for the people of the outward, and they are the people of opposition, they are dominated by seeing separation. For that reason, they become people of striving. That is because when the matter is separated for them, they only find that they have striving with it, and their occupation is woven with it. Had their striving been non-existent, their lights would have vanished. However, they continue in it, and their occupation is constant and goes on. As for the people of the inward, and they are the people of helping, the difference is that they are dominated by gatheredness. For that reason, they become the people of witnessing. That is because when the matter is gathered in them, they only find witnessing in their hands and their occupation is woven with it. Had their witnessing been non-existent, their lights would have vanished. However, they continue in it, and by that, their occupation continues and goes on although the people of separation only base their occupation on gatheredness. However, the rule belongs to what is dominant. It is separation. Similarly, the occupation of the people of gatheredness is only based on separation. However, the rule belongs to the dominant. It is gatheredness. In reality, separation is not gatheredness. Gatheredness is not separation. There is only the Real by the Real in the Real for the Real.

Know that election is two: the one occupied with himself and the one occupied with his Lord. The one who is occupied with himself does not find any way to be occupied with his Lord because his secret is concentrated on refining himself and his *himma* stops there. The one who is occupied with his Lord does not find any way to be occupied with himself because his secret is concentrated on witnessing his Lord, and his *himma* ends with his Lord to his Lord. The truth is that whoever sees himself is veiled to his Lord, and whoever sees his Lord, is veiled to himself.

All creation, good and corrupt, witnesses Allah. However, they do not recognise Him, and they do not see the Real as the Real and recognise Him except for the one whose heart has the lights of meanings. These lights of meanings by which Allah is seen and recognised only appear in the heart by the exaltation of the senses intending to seek Allah. Similarly, the darkness of meanings only appears by the illumination of the senses because wisdom is not in witnessing. It is in gnosis because Allah is manifest to everyone, hidden to everyone. The gnostic is the one who recognises Him in the outward as he recognises Him in the inward and recognises Him in the inward as he recognises Him in the outward. As for the one who recognises Him outwardly and not inwardly, or recognises Him inwardly and not outwardly, he is ignorant. The ignorant is not called gnostic. Shaykh ash-Shitri, may Allah have mercy on him! said:

Do not look at vessels.
Dive into the sea of meanings.
Perhaps you will see Me
In the company of the Sufis.

The meanings become a condition in seeing, and exalting the senses becomes a condition in the manifestation of meanings. Directing consciousness to seeking Allah becomes a condition in darkening the senses. Allah gives success!

The teacher is not a teacher until he is finished with disciplining his self, and the conditions of teaching abound in him. He knows that from himself, and other lords of the art know it from him. Among the sum of the conditions of teaching is that his description follows the description of the Imam of the gnostics, may Allah bless him and grant him peace. It has come in the *Sahih* that he, may Allah bless him and grant him peace, was majestic outwardly, beautiful inwardly. The teacher is not a teacher until he is described by this noble description because he, may Allah bless him and grant him peace, is the Imam of the people of

teaching among the Prophets, the truthful, the martyrs and the *Salihun*, and the model of the people of realisation among the lords of the wisdom of disciplining the selves who recognise its fine points. Whoever among them imitates this great character, i.e. his character and *sunna*, may Allah bless him and grant him peace, creation has good from his hand and their outward and inward parts are illuminated by being near him and sitting with him. Whoever does not proceed in that on the *sunna* of the Prophet, may Allah bless him and grant him peace, is not entrusted with the custody of creation. If his honesty is true, then he is among the rare. It is related that Sayyidi Muhammad b. 'Abdillah, may Allah profit us by him! was with Sayyidi Bushta at the same time. When discourse fell to Sayyidi Bushta while he was speaking to his companions, Sayyidi Bushta said to them, "The *wali* of Allah is true. What he wears are his clothes, and he travels in his journey and has no domicile. He is lost." I heard that from Sayyidi al-'Arabi from his father, Sayyidi Ahmad, from his grandfather, the above Sayyidi Muhammad — may Allah give us the profit of all! This is because this teaching is like guarding the flocks. Is the shepherd whose strong sheep thrive like the shepherd who strong and weak sheep thrive?

Know that the people of leadership are the people of the lesser kingdom, and the people of Allah are the people of the greater kingdom. The lesser kingdom is a copy of the greater kingdom as the jurisdiction of the greater kingdom is that of the lesser kingdom. If you realise, you will find that the greater and lesser kingdom are the same. However, if you look from the direction of separation, you will find that they are two. If you look from the direction of gatheredness, you will find that it is one. That is part of what will indicate the immensity of Allah to you. You will find that the greater part of reality is like its lesser part, and its lesser is like its greater from the atom in its smallness to existence in its greatness. It is like that with what is between them. The judgement of some is like the judgement of all, and the judgement of all is like the judgement of some. Some enters in all as all contains some. The perfection of the atom is like the perfection of existence, and the perfection of existence is like the perfection of the atom. All is one perfection. There is only the One. The atom is contained in existence as existence contains the atom. Glory be to the Great, the Noble, the Powerful, the Very Powerful, the Great, the Generous, the Vast, the Exalted!

Oh brother! look and reflect if you have intellect! You will find that all that arrives from the presence of Allah of sensory things and meanings is in the very limit of perfection, from the sun, to the mustard-seed, to

existence. Look at what arrives from the presence of creation of sensory things and meanings, in the greatest thing and the smallest thing. You will only find it lacking, except for the one of creation who is by Allah, not by himself. Whatever issues from this one, issues from Allah, not from him. They are very few indeed. All creation is by Allah. However, it is certain that what he thinks is by Allah, is by Allah, and what he thinks is Allah, is Allah. What he thinks is by other-than-Allah or belongs to other-than-Allah, is by other-than-Allah or belongs to other-than-Allah, although other is not other. However, illusion imagines other, and illusion is false. Everything other than Allah is false.

Know that had the meanings been like the foam of the sea, and they are the reason of the slave's *dhikru'llah*, where would the foam of the sea be in relation to *dhikru'llah*? He said, may He be exalted! *The dhikr of Allah is greater*. Because of this, they said, whoever rebels and remembers Allah is better than the one who does not rebel and does not remember Allah. The worse is the rebellion of the slave in the *dhikr* of Allah, the Blessed, the Exalted! because the sincere slave does not rely on obedience and doing it. He is commanded to do it. Similarly, he does not rely on rebellion. If he is commanded to leave it, he leaves it. He relies on Allah without fault. The majority of the judgement of pre-endless-time is that it is related to faults because Allah does what He likes. Perhaps He will show mercy to His slave by rebellion if He wills. Perhaps He will punish him by obedience if He wills that, and the reverse. There is no injustice. Since the matter is like that, how can the slave rely on his obedience or his rebellion? The slave only relies on the One who created him, and created his obedience and rebellion. He is Allah ta'ala.

Know that the realities are the results of the *Shara'i'* as the *Shara'i'* are the results of the realities. The *Shara'i'* are like fields and the realities are like trees. Fields are the result of trees as trees are the result of fields. Realities are the source of *Shara'i'* and *Shara'i'* are the source of realities. May Allah have mercy on the speaker in praise of the Prophet, may Allah bless him and grant him peace when he said:

Oh adornment of creatures! Oh source of the reality!
The realities are true and they are firm.

By Allah! Whoever has the *Shari'a*, it is the source of the reality as the reality is the source of the *Shari'a*. The reality of the reality and the *Shari'a* are the *tajalliyat* of Allah. If you like, you could say, when He appears in *tajalli* outwardly, He appears by His *Shara'i'*. When He appears in *tajalli*

inwardly, He appears by His realities. If you wish, you could say the reverse: when He appears in *tajalli* outwardly, He appears by His realities, and when He appears in *tajalli* inwardly, He appears by His *Shara'i'*. All is true, and there is nothing, except Allah. The realities are gatheredness, and the *Shara'i'* are separation. Separation is the source of gatheredness and gatheredness is the source of separation. There is only Allah in existence.

Know that as for the master of states which are by Allah, all his states, good and evil, become easy as if they are mounts which he uses and rides. By them, he travels in every moment to Allah. The good ones are like piebald horses, and the evil ones are like black horses. Every moment, he travels to his Master, riding on a different horse from the one he rode before it. If he rides the black, it captures the intellects by its beauty and excellence. Another time, he rides the sorrel, and its excellence is like the one before it or greater. Sometimes he rides the grey. Its excellence is like the one before it or greater. Sometimes he rides the roan, and sometimes he rides the black roan. He chooses the mounts, and their colour varies in every colour and description until no colour dominates any colour, i.e. no state dominates any state. All are in the limit of excellence and the limit of beauty and the limit of perfection. That is because they have arrived from the presence of perfection. They are therefore far from imperfection, and no imperfection is imagined in them except by the one who has no intellect. May Allah have mercy to Sayyidi 'Abdu'l-Qadir al-Jilani when he said:

If you relate every ugly thing to its beauty, the meanings
of beauty in it will come to you swiftly.
Its beauty is in the completion of the imperfection of the
ugly. Then there is no imperfection and no ugliness.

May Allah give us the benefit of the speaker and his like.

The people of outward leadership come to beauty by choice, so majesty comes to them of necessity. The people of inward leadership come to majesty by choice, so beauty comes to them by necessity. The *sunna* of Allah ta'ala occurs. Whoever comes to something by choice in any state, its opposite comes to him by necessity. The people of the outward turn to increase, and decrease turns to them as if they found decrease in increase. The people of the inward are the reverse. They turn to decrease, and increase turns to them as if they found increase in decrease. The perfect gnostic among the Shaykhs is the one who brings his companion in from the direction of imperfection and desires his perfection. He brings him imperfection by choice until perfection comes to

him by force. Where among the Shaykhs is the one who is like this? They are very few among the sound ones from those who came before. Among those are the great who all advance. All of them travel on this straight road until they arrive and drink from this noble source. May Allah give us the benefit of all of them! Look at the words of ash-Shadhili, may Allah have mercy on him! "O Allah! The people have been sentenced to abasement until they become mighty, and they have been sentenced to loss until they find." Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah give us profit by him! said, "I came to all the doors of Allah and I found people crowding about the doors until I came to the door of abasement and poverty, and I found it empty. I entered it and turned to look. I had entered and left the people crowding at the doors." Abu Yazid al-Bistami, may Allah give us profit by him! said, "Allah called me and said, to me, Abu Yazid!" I said, 'Yes, my Lord!' He said, 'Our treasures are filled by service. If you want Us, you must have abasement.' " Abu'l-'Abbas al-Mursi said, "This Path is traveled by people who sweep up the dung with their *arwah*." May Allah give us the profit of all and make us and you among those who travel their clear road.

Abase yourself to the One you love. Passion is not easy.
If the Beloved is pleased, arrival is sound for you.
Abase yourself to Him – you will obtain seeing His beauty.
In the Face of the One you love are the obligatory
and superogatory.

Know that there is an immense difference between compulsory abasement and acquired abasement. It is like that with compulsory might and acquired might. There is an immense difference between them, as if compulsory abasement were real and compulsory might were real, and acquired abasement was *Shari'c* and acquired might were *Shari'c*. Here acquisition means choice, and *Shari'c* might, and *Shari'c* abasement is that which comes as acquisition by its possessor's choice. Compulsory might and compulsory abasement is what comes by force on its possessor. Might is not separated from abasement as abasement is not separated from might. Whoever wears abasement by choice, must certainly wear might by force. It is the same with the reverse. Whoever wears might by choice, must certainly wear abasement by force. All that is by choice is only moist, healthy. All that is by force is only strong, harsh, firm. For this reason, the masters of the intellects choose might by force over might by choice.

The perfect among the people of the inward, after acquiring the fruits of his inward, takes what is unavoidable from the outward since he is among

the strong *Rijal*. I saw in the books of some of the Shaykhs, the gnostics of Allah, may Allah be pleased with them! that one said, "The master of this art, i.e. the art of the inward, flees from the people of the outward as one flees from the lion." Since it is the inward and it is the heart in the presence of the Real while the outward is the limbs in the presence of creation, that is the source of froth with honey. This description only exists among strong men. This group are called the people of withdrawal by the heart, not the body, as one of them said, "The body is in the tavern, and the heart is in the *Malakut*." Oh Allah! If the one with the inward has previous knowledge of the knowledge of the outward before the knowledge of the inward and has great power, perhaps he will take some moments in the knowledge of the outward. I heard that Shaykh Sayyidi 'Abdu'r-Rahman al-Fasi – may Allah profit us with him and his like! said, "I used to display 14 outward knowledges. When I entered knowledge of Allah, all those knowledges went until only two knowledges remained which I paid attention to with my companions. Sometimes it would be the knowledge of Hadith and the knowledge of diction. The knowledge of Allah is the knowledge of the inward itself. It is certain that when the knowledge of Allah enters the heart, other than it leaves in any state. From the traveling *Rijal* among the people of knowledge of Allah, you find five divisions of knowledge of Allah and one division of outward knowledge. This only exists for the one who has immense power because Allah is jealous and He does not enter a heart that associates at all.

Know that this path of ours has three conditions. If these conditions exist, it exists. If these conditions do not exist, it does not exist. The first of these conditions is constant company with its masters. The second condition is listening to them in doing what they command you, even if it were as if impossible because of tiredness and lack of attention. The third is relationship to the people of the art and imitating them.

If you want truly to be a slave of Allah, be truly a slave to the slaves of Allah. If you want to be sincere with Allah, be sincere with the slaves of Allah, that is sincerity to Allah. If you want to be humble to Allah, be humble to the slaves of Allah, that is humility to Allah. If you want to be joyful with Allah, be joyful with the slaves of Allah. If you want to have *ihsan* with Allah, have *ihsan* with the slaves of Allah, that is your *ihsan* with Allah. If you want to thank Allah, thank the slaves of Allah, that is your thanking Allah. If you want to exalt Allah, exalt the slaves of Allah, that is your exalting Allah. This is for the slaves of Allah, common and elite. If you make yourself proud over Allah's slave, you are lying to Allah. If you are bold against the slaves of Allah, you are bewildered by

Allah. If your *adab* is bad to the slaves of Allah, your *adab* with Allah is bad. When you are angry with the slaves of Allah, you are angry with Allah. When you are miserly with the slaves of Allah, you are miserly to Allah. When you are bad to the slaves of Allah, you are bad to Allah. When you despise the slaves of Allah, you despise Allah. When you exalt yourself over the slaves of Allah, you exalt yourself over Allah. The result of your occupation with Allah is your occupation with the slaves of Allah, and your occupation with the slaves of Allah is your occupation with Allah without increase or decrease because there is no existence in reality except Allah, and there is nothing in existence except Allah. The *ayat* of the Book of Allah, and *ahadith* from the words of the Prophet, may Allah bless him and grant him peace, which confirms these meanings are numerous.

Know that entry into the reality without the *Shari'a* makes a *zindiq*. All creation are *Shara'i'*. By creation, I mean the Shaykhs. Whoever enters the reality at the hand of a gnostic Shaykh, has entered the reality by the *Shari'a*. It is like that with the *Shari'a*. Whoever enters it without the reality becomes one who leaves the right way. Entering the *Shari'a* here without the reality is one who keeps the company of one of creation who is not related to Allah. He leaves the right way. He said, may He be exalted!

No good is there in much of their conspiring, except for him who bids to sadaqa, or honour, or setting things right between people.

Perfection, properly speaking, is entering the reality by the *Shari'a*. Entering the reality by the *Shari'a* with the seeker of Allah is entering for Allah at the hand of a Shaykh who is a gnostic of Allah *ta'ala*. The only one who has success is the one who keeps company of one who has had success.

Know that the *murid* of this path of ours – and it is the Shadhili Path, does not obtain it until he acquires sincerity in confirming it. Sincerity in confirming it is the key of divine openings, as Shaykh ash-Shadhili, may Allah have mercy on him! said, "Confirming this Path of ours is *wilaya*."

Know that this world has two directions: a direction to nearness and a direction to distance. Whoever looks in it among creation from the direction of nearness, loves it. Whoever looks at it from the direction of distance, hates it. Whoever has the blessing of distance unveiled for him as the blessing of nearness is unveiled for him, its distance and nearness are equal for this one. Ibn al-Farid and others said, "He arrived and was

parted from me." Similarly, the common people acquire the pleasure of finding and do not acquire the pleasure of absence. The elite, may Allah be pleased with them! acquire the pleasure of absence and do not acquire the pleasure of finding. The elite of the elite acquire the pleasure of absence as they acquire the pleasure of finding until absence and finding become the same for them with the same degree in all things until they do not make anything predominate its opposite.

Part of what the Shaykh – may Allah give us profit by him! said to me is, "Take on the character of something of high things, my son. The blessing of this affair which you are in today is in the stage of 100 affairs which you were in before," i.e. of low things. It was as if the Shaykh – may Allah give us profit by him! taught me that in the low state in which I was, 100 blessings reached me from it. The state which I am now in of high things has one blessing in it to be acquired because low things are roots and high things are branches and fruits. The keys of things are their lights. The least of the states of the sincere *faqir* is 2/3 low things and 1/3 high things. This capital of his is protected. The people of disappointment are the reverse – 2/3 high things and 1/3 low things. This is the state of the weak who squander capital. The people of worldly means say: merit is not lacking in the one who has capital.

My brother! look at this noble Lord! How generous He is! How forbearing! How great! You do not turn your *himma* to good or evil, but that He helps you in it and supports you with it and prepares it for you. "Whoever draws near Me a hands-breadth, I draw near him an arm's length." – Hadith. He said, may He be exalted!

Allah shall increase those who were guided in guidance.

Whatever guidance it is, whether your guidance is to good or to evil. All is one in reality. He said, may He be exalted!

He gave you of all you asked Him. If you count Allah's blessing, you will never number it.

Know that phenomenal beings have ropes, and all of them are in love with man and seek him. The judgement of good things and evil things is the same. If you obtain good, it connects you by its ropes to all the common people. Whoever is not connected to the rope of good is connected to the rope of evil. The elite – may Allah profit us by them! – are free. They are not connected to the chain of good or the chain of evil. The

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token of the people of this meaning is that you find them taking on all colours in their words and deeds until they are not limited by one attribute more than another and are not qualified by one state more than another. Shaykh ash-Shitri, may Allah have mercy on him! said, "My goal in love is to be coloured." The one with change is free, the master of his kingdom, encompassing all existence. The one of reliance on things is a slave owned by existence, and what is in it. What a difference between the owner of beings and the one whom phenomenal beings own!

Know that when you fear existence and existence overpowers you, your fear of it is basic and its overpowering you is basic. When you overpower existence, existence fears you, so your overpowering it is basic and its fear of you is basic. May Allah have mercy to ash-Shitri when he said, "Overcome it with the foot and the stream will begin to fear you, O leader!" The result of these words is that if you are by Allah, you overcome everything, and everything fears you and is according to your will and under your command and prohibition. If you are by yourself, everything overpowers you and you fear everything. Where is the one whom everything fears in relation to the one who fears everything? The second is a chattel of existence and the first is an owner of existence. What a difference between the king and the chattel!

The self is in the position of the herd and man is the Amir. What a difference between the herd and the Amir! The herd is not followed, he is followed. The judgement of the kingdom of the species and the judgement of the kingdom of the self are the same. All of you are shepherds and each of you is responsible for his flock. All creation are Amirs, flocks. The one who is not an Amir over his species, is not an Amir over himself. Whoever does not perceive the politics of his kingdom with his flock, his kingdom becomes slaveness, so the king becomes the flock, and the flock becomes the king. Whoever places his self in the station of the kingdom, finds himself to be truly a king. Whoever places his self in the position of a chattel, finds his self to be truly a chattel. The kingdom becomes true in you, and you own it, and property becomes true in you, and you own it. Therefore, you are an interspace between them.

Know that the *Shara'i'* come from the world of separation. Because of that, you find their food fine, supple, soft. Their evil is also like that. The realities arrive from the world of gatheredness. Because of that, you find their good strong, harsh, firm, and their evil is also strong, harsh, firm. The *Shara'i'* are all that comes from the direction of the creature, and the realities are all that comes from the direction of Allah ta'ala and is by

His power. Part of what I heard the Shaykh – may Allah profit us by him! say is, "The least of people is the one who leaves what he has for what people have." Also, this path, I mean the Shadhili path, is a path of wonders. The one who has it continues to take on the character of wonders. Whenever he takes on the character of the norms of the common people, he leaves the group of its people because planting norms bears the fruit of norms, and planting wonders bears the fruit of wonders. The honour of the people of divestment is according to the rottenness of their outward parts. The honour of the people of means is according to the goodness of their outward parts. As the outward of the people of divestment is increased in rottenness and ruin, their hearts are increased in illumination and goodness commensurate with it. The heart is the Sultan and all the outward and inward limbs are its soldiers. The people of means are the reverse. That is because whenever their outward parts are increased in goodness and illumination, their inward parts are increased in rottenness and ruin commensurate with it. That is because there must be a difference. He said, may He be exalted! *but they continue in their differences*. The *sunna* of Allah occurs in His Adamic slave. When his outward contains something, his inward contains its opposite. However, He – glory be to Him! by His wisdom, gave the inward jurisdiction over the outward.

If Allah knows of any good in your hearts, He will give you better.

He – glory be to Him! made the outward incline to the inward. The inward is the Sultan and the outward is its soldiers. As the army is only based on property, similarly property is only based on the army. The army is opposite the Amir, and the Amir is opposite the army. If the word of the army agrees on a matter, the Amir follows them, whether he likes it or not. If the word of the Amir agrees on a matter, the army follows it, whether they like it or not. The station of the Amir becomes the station of the army, and the station of the army becomes the station of the Amir, i.e. all the army is equal to the Amir and the Amir is equal to the army.

Know that the place in which good is great, evil is also great in it as well. The place in which profit is great, loss is also great in it. A place in which lovers come near, enemies also come near. Wherever your lover is, your enemy is as well, i.e. every place in which you find your lover, you find your enemy. The place in which light is strong, darkness is also strong. The place of nearness is the place of distance. The place of giving is the place of withholding. The place of narrowness is the place of wideness. The place of severity is the place of comfort. The place of slaves is the place of masters. The place of abasement is the place of might. The place of strength is the place of weakness. The place of absence is the place of

finding. The place of separation is the place of gatheredness. When the gnostic sees things and realises that all things are hidden in their opposites, things and their opposites become one with him. There is no separation in them. When this station is realised for him and established, after it, only absorption in the source or the sea of oneness remains. That is the source of the goal. This absorption is designated by annihilation. We ask Allah ta'ala by his favour and *ihsan* to give us a portion with the people of these sublime ranks. He has power over everything.

The gnostic does not eat the fruits of meanings until much silence makes speech pleasant and much speech makes silence pleasant. All things are only pleasant by their opposites, and only the complete gnostic finds things pleasant by their opposites. This meaning is with the self and with the species. That which is with the species is what we mentioned and that which is with the self. When man acquires some tiredness with himself, that state is called by its opposite. That tiredness goes and the self is pleasant. This is the *adab* of the people of the politics of the self and the politics of the species because its principle is the same. Whoever owns himself, owns all existence. Whoever is owned by himself, is owned by existence and what is in it. The self is only owned by recognising its politics, and the species is also like that.

Know that when you direct majesty to people, they direct beauty to you, and when you direct beauty to them, they direct majesty to you because the opposite only attracts its opposite. Such is the wisdom of Allah in His creation. The one with majesty is accepted in respect to creation and rejected in respect to the Unseen, and the one with beauty is rejected in respect to creation, accepted in respect to the Unseen. The perfect gnostic is the one whose majesty is pleasant by beauty, and whose beauty is pleasant by majesty. He only consumes what is pleasant. The only one who obtains this meaning is the one who owns himself so that he can do what he likes with it. As for the one who is owned by himself, we are not discussing him. We are only discussing the free. As for the slaves, they have no portion in these meanings. The free are the slaves of Allah, pure in sincerity to Him. The slaves are the slaves of this world and the Next World. They are the slaves because they give slaves power over themselves. As for the one who gives power over himself to Allah ta'ala, he is nobler than the one who leaves it a slave. Rather, he liberates it. Existence and what is in it are his slaves in repayment since he gave power over himself to the Nobler. He — glory be to Him! is nobler than you in any case. You bestow yourself on Him and He bestows all existence on you although He gave you yourself and bestowed it on you before you came into existence and gave you power over it by His favour. However,

when He gave it to you — and He is generous — it became your valid property. If you return it to Him, i.e. to His slaveness, in that He gives you power over it to dispose of it as you will. It is as if you were His Khalif in His creation. You do the act of your master by your master's command. I heard the Shaykh — may Allah give us profit by him! say, "The word of the man is like his daughter. A man only marries his daughter to one who will be good to her and kind to her." I also heard him say, "The house which has no wheat is empty."

The first of what the Shaykh attends to when he recognises the *murid* who seeks Allah is that he has contact with him by acts of majesty, not words. This is part of what is obligatory for the teacher — direct contact with him by majesty first of all. That is so that he acquires a portion of exaltation. Exaltation is demanded in the beginnings, and it is intended in the ends. As for when he has contact with him first by words of beauty, he acquires by that expansion, and expansion before learning is a fatal poison, and it is the source of corruption. He said in the Laws, "Whoever claims to witness beauty before he has *adab* by the majesty, reject him — he is a *Dajjal*."

Know that Allah made man's self a copy of existence. Its eye is not cool, i.e. the eye of the self, until it owns its value. I mean that the eye of man's self is not cool until it owns all of of the reality because man's self is equal to the reality, and the reality is equal to man's self. As long as man's self continues, he does not own its value, i.e. he is not equal to it. It never acquires rest and it is never at peace. When man reaches this rank, and looks at it with himself in any state, it acquires tranquility and is at peace. In that, the eye of the self is cool. When the eye of the self is cool, it begins to use the occupation of the senses as it uses meanings, and it uses the occupations of meanings as it uses the senses. That is to say, that when it uses the breaking of norms, it is like its use of norms. Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani said, may Allah give us profit by him!

Your self contains all the reality. I indicate with serious words. I do not deceive.

Enjoy it and recognise its reality. There is nothing like its gnosis. That profits.

Realise and be true! You are a reality by your right, and the creature gathers the essence.

The selves of the common people are imprisoned since they contain a part of the reality, i.e. they own something of it and they miss something. This is the reason for the veil. The elite have left their prison and

torn their veils and their eyes are cool since their selves contain the reality. Their selves are free in all their worlds, so they are free of chains. They are free, wherever they wish from the highest of 'Illiyun to the lowest of the low. Whoever acquires this description, takes his portion of his Khalifate, i.e. the Khalifate of Adam. Whoever does not acquire any of these attributes, does not reach the rank of the khalifate and he is the slave of the khalifate by necessity. As for the slaveness of the khalifate by choice and love, it is the key of these ranks which were mentioned. What is above them is the key of all good.

Man has no enemy greater than himself. If he overcomes himself, he overcomes phenomenal beings and what they contain. If he does not overcome his self, he is overcome by everything. Overcoming the self is not done by directing it away from what it wants. The self is never overcome until it sees its Master. Who can overcome the self when it is equal to existence and a copy of it? However, if it sees its Master who created it, it prostrates to Him, whether it likes it or not, out of fear, force, longing and love. As long as it does not see its Master, it is not pleased, even had it been given what the earth contains of gold, and it would not be overcome, even had all existence brought it to the ground, and it would not be still, find rest, and be calm until it sees Him – either in life or after death. As for directing it away from what it wants, it is *adab* and teaching it. When the Real overcomes it, it is as we mentioned. This reality is only recognised by the one who travels the art alone among his people. They are very few indeed.

The wali is the one to whom the necks of the elite of the common among the people of his time bow. The one to whom the elite of the common of the people of his age do not bow is not a wali, even had he laid claim to what he claimed. The elite of the common are the people of leadership and their followers because the people of leadership are the people of great majestic luminosity mixed with beauty. The people of Allah have another luminosity – great, beautiful, mixed with majesty. As for the one with majestic light with the one with beautiful light, the stronger of the two of them owns the weaker in any case. If the luminosity of the wali is strong, he owns the master of leadership, so the master of leadership becomes a chattel and the wali is a king. If the luminosity of the master of leadership is stronger than the luminosity of the wali, he owns the wali, so the wali is a chattel and the master of leadership is a king. When the wali is owned, what *wilaya* does he have? The wali is true – he owns all existence and only Allah owns him. Here we pursue the luminosity of the wali with the luminosity of the master of outward leadership because they all basically belong to Allah and are in Allah and by Allah. There is only Allah. Because of that, the strong overcomes the

weak. Among them is the one whose luminosity overcomes the luminosity of the people of leadership of his age. The people of leadership surrender to him. When the people of leadership surrender to him, all the people of his age surrender to him. The one whose luminosity is overcome by the luminosity of the people of the leadership of his age is one of the common whether he likes it or not.

The gnosis of the people of Allah is as if it were a person with a *ruh*. If you give him food and water and make him strong, he increases at every moment and every hour, he continues to increase after increase. When you neglect him and are remiss with him, he decreases bit by bit, and may die. It is like that with the gnosis of the people of Allah because whoever is not in decrease, is in increase, and no more.

Know that between the occupation which you do by intermediary and the occupation which you do by yourself, there is an immense difference. Between them is what is between the king and the chattel. One has an intermediary as property and one has direct contact with things himself as if he were a chattel. All intermediaries are basically slaveness. It is sensory and of meaning. Slaveness is a key of sovereignty. Slaveness without sovereignty is permissible. According to the greatness of slaveness, the openings of sovereignty are great.

Know that man today in this world desires what comes in the Next World. In the Next World, he desires what has passed of this world. The Next World is the *ruh* of this world as this world will become the *ruh* of the Next World. As the Next World is the intermediary of this world, similarly, this world will become the intermediary of the Next World. As the *ruh* today is hidden in the body, similarly, the body will be hidden in the *ruh* of the Next World. Man in this world has his senses dominate his meaning. In the Next World, his meaning will dominate his senses.

Allah ta'ala placed man between wisdom and power. Wisdom turns him about as he turns bread about in his hand. Power also turns him about like that. He is an interspace between them. He emerges from power and lands in the hand of wisdom. He emerges from wisdom and lands in the hand of power. Power does not increase its good and evil things, and wisdom does not increase its good and evil things. The position of power and wisdom in man is like the man who has two wives. Each of them takes her due from him like her co-wife.

I heard the Shaykh Sayyidi al-'Arabi relating from his father that he said, "The likeness of the one who harms the people of the relationship is like the one who puts his hand into a cave. When he brings his hand out unharmed, he says about the cave in which he put his hand, 'There is no harm in this cave,' so that he is misled in that. He acquaints himself with it and then comes upon a cave in which there is a snake. He supposes that it is like the previous cave. He puts his hand in it as usual and is immediately destroyed." May Allah give us profit by him and his people!

The perfect *faqir* is like the bee. He tends the blossoms wherever he finds them and however he finds them like the one who tends roses, flowers, and lilies of the valley. He tends the flowers of the oleander and the flowers of the matrun because he possesses meanings. The meanings which he acquires from the rose is that which he acquires from the oleander flowers. All are flowers. It is because the possessor of meaning directs his glance into its beauty, not into its food. Its sweetness or bitterness are the same. There is no doubt that the glance is meaning as hearing, speech, and smell are all meanings. Taste is sensory. Man contains senses and meaning. The senses are the food of forms and meanings are the food of the *arwah*. People are in two groups about this analogy: one group give authority to their *arwah* over their bodies, and they are the people of meanings. If they have senses, they are weak as if they did not exist. The other group gives authority to their bodies over their *arwah*. They are the people of the senses. If they have meanings, they are weak as if they did not exist. The people of meanings are not concerned with sensory things, whether they did exist or not. They revolve around meanings. They take them where they find them and how they find them, whether their food is sweet or bitter because food is sensory and they are not people of the senses. It is like that with the people of the senses. They are not concerned with meanings and whether they exist or not. They revolve around the senses and take them wherever they find them, and take whoever they find. It is the same whether they see it as ugly or nice, or they hear that it is ugly or nice: because looking and hearing are meanings. They are not people of meanings. They revolve around the senses. They take them by the bitterness of the meanings or their sweetness. As the people of meanings take their meanings wherever and however they find them, similarly the people of the senses take their senses wherever and however they find them. Look at what the speaker said:

Would that You were sweet when life is bitter. Would that
You were pleased when people are angry.
Would that what is between You and I were filled while what is

between me and the worlds were a ruin.
When love is sound in You, all is easy, and all that
is above the earth is earth.

When the meaning becomes fine and is sharpened, it is increased in honour, and its price becomes dear. The senses are the reverse of that. It is increased in coarseness and its honour increases and its price becomes dear. That is because when the meaning reaches its limit of fineness, no one can encompass it except the one with a predominant intellect. In that, its owner possesses existence and what it contains by it. Had the Garden and what it contains in value been given over this world, it would not be enough, or even a tenth of its price.

The heart of the perfect gnostic of Allah is illuminated by what illuminates the hearts of the people of meanings. The *mithal* of that is the one who lights a boiler with oil. By that, he intends to repel the darkness, even had it been by what is *haram* for another. It is like the one who removes a choking lump in the throat by a mouthful of wine when he cannot find water. It is like that with the master of this art when he cannot find what will repel the death of the heart among permitted things. He removes it, even with harmful things since *haram* things are permitted to bring back fading life. How can they not be permitted things to bring back fading life? It is related that Shaykh Sayyidi Ahmad b. 'Abdullah was sitting one day in a place on the outskirts of the city. Suddenly, a man from the people of rebellion intended to sing about the people of destruction. Sayyidi Ahmad b. 'Abdullah was listening and the man was not aware of that. When the man turned, he saw the Shaykh and was ashamed before him. He was silent. Then the Shaykh called him and said to him, "Say what you were saying. I need it from you. You sing as you recognise. I am listening in the manner in which I recognise." Therefore, the man returned to what he was saying with the permission of the Shaykh. May Allah give us the profit from him and his like!

Know that the place of good is the place of evil. Commensurate with what emerges of good and grows great, evil emerges with it and grows great. Evil is connected to good and it is not parted from it as good is connected to evil and is not parted from it. You are an interspace between them. When you obtain good, evil seeks you. When you obtain evil, good seeks you. This is man's principle outwardly. As for inwardly, *If Allah knows of any good in your hearts, He will give you better*. Whoever can use good, can use evil, and the reverse. However, there are people who use much good and use very little evil. This one's goodness dominates his evil. Some people

are the reverse. They use much evil and use very little good. This one's evil dominates his good. People are contained in these two groups.

Know that all existence is like the one man. You are in the position of a finger of that man. If you own that finger — and it is your self, you own all existence and overcome it and conquer it, whether it likes it or not until you can dispose of all existence as you like and only what you want is in it. If that finger overcomes you — and it is your self, all existence overcomes and conquers you, whether you like it or not, so that existence disposes of you as it likes by what it likes. When you own your self, all existence is your slave. When your self owns you, you are existence's slave. The self is only owned by the gnosis of the gnostics of Allah, and their company and sitting with them constantly.

Know that those related to Allah are in two groups: one group is called the poor in Allah and the other group is called the rich in Allah. These two groups are the people of Allah. They are opposites to each other. Whenever one is connected to the poor, he is not connected to the rich. Whenever one is connected to the rich, he is not connected to the poor. Each station has a statement. Part of the sum of that is that nothing harms the poor in Allah like management and choice, and nothing benefits them like lack of management and choice. The rich in Allah are the reverse. Nothing profits them like management and choice. Nothing harms the poor in Allah like manifestation, and nothing profits them like hiding and obscurity. The rich in Allah are the reverse. Nothing harms them like hiding. The poor in Allah are harmed by expansion and benefit by contraction. The rich in Allah profit by expansion and are harmed by contraction. The poor in Allah are harmed by being occupied with creation and profit by being occupied with themselves. The rich in Allah are harmed by being occupied with themselves and profit by being occupied with creation, and so on to what has no end. The result of all that is applicable to these ones, is not applicable to those. Glory be to the One who made all this existence stand between two opposites since the good things of one people become misfortunes with another people, and the misfortunes of one people become good things with other people. We are speaking about the poor. This applies to them, i.e. it dominates their states, although what is applicable is only based on what is not applicable. However, the judgement belongs to the dominant. The *sunna* of Allah ta'ala has preceded that existence and what is in it is only supported between two opposites. However, the judgement belongs to one of those two opposites over the other at the moment. The one which has the judgement is dominant in every case.

Know that part of the promise is by Allah and part of it is for Allah. What is by Allah happens immediately in any case. What is for Allah happens, but after the time of the promise which is by Allah. It is what happens immediately. There is no separation between its action and its statement. Since it is like that, the results issue immediately between the word and the action. The promise which is for Allah is the one which is by the statement until the time when it comes to pass. It is, however, after a time. What a difference between what is by Allah and what is for Allah! What is for Allah are the *Shara'i'* because they are with the creature. What is by Allah are the realities because they are with the Real. There is no doubt that the action of the *Shara'i'* is soft, and the action of the realities is near, strong, and firm.

Know that in reality, existence is from you and you are from it. Commensurate with how you are a slave of Allah, it is your slave. Commensurate with how you are its master, it is your master. Commensurate with how you exalt it and thank it, it exalts and thanks you. It is according to that. Commensurate with how you despise and criticise it, it despises and criticises you. Commensurate with how you expend and are generous to existence, it expends on you and is generous to you, no more, no less. Commensurate with your miserliness to it, it is miserly to you. He said, may He be exalted!

Whoever is miserly, is miserly to himself.

Commensurate with your love of it, it loves you. Commensurate with your anger with it, it is angry with you. Commensurate with your esteeming it, it esteems you. Commensurate with your rejecting it, it rejects you. Commensurate with your sincerity towards it, it is sincere with you. Commensurate with your excellence to it, it has excellence to you. Commensurate with your evil to it, it is evil to you. Commensurate with your abasement to it, it is abased to you. Commensurate with your might over it, it has might over you, and on to what has no end of these matters. All matters issue from you and return to you, good and evil. All matters are in your hand. The truth is that all of them are in your hand from the direction in which you turn to sovereignty. The truth is also that none of it is in your hand, i.e. from the direction in which you turn to slaveness. Every man has these two directions: a direction to sovereignty and a direction to slaveness. He is like a mirror. When he is opposite it with slaveness, its effects appear on him, whether he likes it or not. When he is opposite it with sovereignty, its effects appear on him, whether he likes it or not. However, the common become common because they are ignorant of that. They reach it and do not recognise its jurisdiction. Because of that, they are barred from its scents. The elite — may Allah profit us by them! become elite by their knowledge of that and their acting by it. They reach it with

gnosis and eye-witnessing, so its scents reach them sooner or later. They smell lights and eat fruits. May Allah give us the benefit of their love and make us among those who cling to their coat-tails in this world and the Next World by His favour and *ihsan*!

Know that all actions in reality are terrestrial. That is because they are from the land of the sense. None of the celestial things which come to them appear in them but that it is from their nearness to the meanings. Similarly, words are the reverse of that. In reality, all words are celestial. That is because they come from the land of meanings. All that appears in that of terrestrial things which come to them is only from their nearness to the senses. Their likeness in man is like the body with the *ruh*. The body is dead, but it becomes alive by its nearness to life which is the *ruh*. The *ruh* is life, but it becomes dead by its nearness to the dead which is the body. It is like that with the judgement of actions with words. Allah ta'ala made wisdom emerge from the confrontation of the thing with its opposite. All the increases of existence appear when the man of actions meets the man of words. Actions are terrestrial and words are celestial. The man of actions dominates because the root of actions is from the land of lowness and the root of words is from the land of height. When the man of height meets the man of lowness, the man of lowness dominates. It is like that when the man of words meets the man of actions and they are two reasons together. The man of actions dominates in every case. When the man of actions meets the man of words, and the man of actions is celestial and the man of words is terrestrial, the man of words dominates. When the man of words meets the man of actions, and the man of actions is terrestrial and the man of words is celestial, the man of actions dominates. It is like that when the man of actions meets the man of actions when one has celestial actions and the other has terrestrial actions, the man of terrestrial actions dominates. It is like that when the man of words meets the man of words, and one has terrestrial words and the other has celestial words, the terrestrial dominates the celestial in every case. It is like that when the man of action meets the man of action, and both are celestial, the one whose meaning is stronger than the other dominates the other. Similarly, when the man of words meets the man of words, and their words are both terrestrial, the one whose senses are stronger than the other one dominates. We heard the Shaykh — may Allah give us profit by him! say, "When a terrestrial wind and a celestial wind are together in the same moment, the terrestrial wind dominates." He said, may He be exalted!

Yet We desired to be kind to those that were abased in the land, and to make them leaders, and to make them the inheritors.

From all of these meanings, he extracted for us that the man of terrestrial actions is the one whose growth is from knowledge and excellent awareness. He is never overcome. He always overcomes. Whoever meets him, is overcome at his hand, whether he likes it or not. That is the state about which they said: the essence of kings and the state of the very poor. It is that which most of the great have — may Allah give us profit by them!

Know that existence is filled. It is never empty. Whoever wants to empty it or says that it is empty, he is ignorant. Allah made its filling vary between senses and the meaning. What increases the senses, decreases the meaning. What increases the meaning, decreases the senses. Existence is always filled by the sense and the meaning. Had you scrutinised all existence, you would not find the weight of a mustard-seed empty of senses or meaning. This analogy is only understood and recognised by the one who plunges into the sea of meanings. May Allah have mercy on ash-Shitri when he said:

Do not look at vessels.
Dive into the sea of meanings.
Perhaps you will see Me
In the company of the Sufis.

Whoever wants the meanings, must destroy the senses. Whoever wants the senses, must destroy the meanings. The senses are separation and the meanings are gatheredness. The meaning does not come to the senses, except that the senses leave, and the senses do not come to the meaning, but that the meaning leaves. Existence is filled between them always, either by this one or by that one. Emptiness is impossible.

The only one who enters all the presences is the one who has the mark of the *Rijal* appear upon him, i.e. it is not *halal* for the *murid* to enter all the presences except when the mark of guidance appears on him. If the mark of guidance does not appear on him that is *haram* for him by the consensus of the lords of the reality because if he enters a presence without the people of his art before the conditions have been fulfilled in him, he has turned himself towards destruction. It is not *halal* for a man to proceed to an end until he knows Allah's judgement in it. Among the attributes of the mark of the guidance of the *murid* is that he eats from all things and things do not consume any of him, i.e. when he touches things, his effect appears in them and their effect does not appear in him. Part of the mark of guidance also in the *murid* is that he has recognition of the judgement of celestial realities as he has recognition of the judgements of terrestrial realities as the *Majdhub* said, may Allah have mercy

on him! "He gives and my hardship is released. He draws near to this and that one." The one who does not take it by the highest thing takes it by the lowest thing, and the reverse. The attributes have no end, and guidance is not completed for the murid until the people of his age write his permission for him. Before that, he is still a ward, even had he reached what he reached since he does not recognise guidance from himself until another recognises it in him.

Know that money is connected to the selves as the selves are connected to money. Similarly, the selves are connected to the selves, and money is connected to money. All existence is such that part of it is equal to another part, although it is one. It differs and is separated so that there is no gatheredness in it. It is joined and gathered so that there is no separation in it. Its gatheredness becomes the source of its separation, and its separation is the source of its gatheredness. Its essence is the source of its attributes, and its attributes are the source of its essence. Its nearness is the source of its distance and its distance is the source of its nearness. Its annihilation is the source of its going-on and its going-on is the source of its annihilation. Its existence is the source of its non-existence, and its non-existence is the source of its existence. Its abasement is the source of its might, and its might is the source of its abasement. Its rising is the source of its setting, and its setting is the source of its rising, and on to what has no end of attributes. Glory be to the One who made all things hidden in their opposites by His wisdom!

Know that when the seeker of this path is a bold claimant, profit and loss are the same with him. When he is not like this, he has no portion in it. That is because it is a path of the Inner Unseen Kingdom. Its jurisdiction is that of the outward kingdom. However, the king is not a king over the people of his age until his *himma* is equal to the *himma* of all the people of its age, i.e. had the *himma* of all the people of his age been weighed with his *himma*, his *himma* would have outweighed them altogether. When *himma* is immense, actions are immense commensurate with it because the outward is the sign of the inward. Whatever is hidden in the unseen of the awareness appears in the visible outward. May Allah have mercy on ash-Shitri when he said: "Overcome it with the foot and the stream will begin to fear you, O leader."

I heard the Shaykh — may Allah profit us by him! say, "None of the *Fuqara*' touched the treasury except the one who can act by the fourth degree." If he touches it while he cannot act by it, he is drowned. Action can be by the first degree, the second degree, and the third degree. The



only ones who can act by the fourth degree are the strong masters among the *awliya'* who can change with the levels, i.e. the levels of reality because the one who has the levels of reality changes with each of them in its level as one of them said, "The perfect *wali* of Allah changes with all the levels to reach all desires."

Know that it is impossible that knowledge exist without action. Similarly, it is impossible that action exist without knowledge. When knowledge emerges, action emerges with it according to it. When action appears, knowledge appears with it according to it. There is no predominance between knowledge and action because sometimes authority belongs to knowledge and action follows it, and sometimes authority belongs to action and knowledge follows it. The one who has authority in the moment becomes as if he were a king and the other were a chattel, i.e. the one under judgement. In the moment in which knowledge rules, the ignorant supposes that it is by the wisdom that there is no action. It exists, but authority belongs to the other. The one with recognition of the judgements of the reality does not doubt that Allah ta'ala did not bring anything into existence but that He brought its opposite into existence with it, commensurate with it. The *sunna* of Allah has brought that. However, when the opposite appears, its opposite is hidden. When the opposite is hidden, its opposite appears in every case.

Know that whoever can act freely with the outward part of himself must be able to act freely with outward existence. Whoever can act freely with the inward part of himself, must be able to act freely with inward existence and its unseen things. The master of the outward plants it with the Real, and it bears its fruit in creation. The master of the inward is the reverse. He plants it with creation, and it bears him its fruit with Allah. The master of the outward plants it by the gatheredness of himself, and it bears him the fruit of separation in existence. The master of the inward plants it by the separation of existence, and it bears him the fruit of gatheredness of himself. What a difference between the one who plants separation and harvests the fruits of gatheredness and the one who plants gatheredness and harvests the fruits of separation! Planting is loss, and the fruits are its profit.

Know that when you seek gatheredness, you only find it in separation. It is like that when you seek separation. You only find it in gatheredness. This is what will show you that separation is His separation and gatheredness is His gatheredness. There is only Him. Nothing exists but Him.

Wilaya is not completed for the *murid* who desires election until he joins two teachings: the teaching of the elite and the teaching of the common. He takes election from its people, and they are the elite, and he takes its results from their people, and they are the common. Election is only obtained by asking its people for information about it and its results are only obtained by rubbing against the common. There is no doubt that asking for information about it is not election. Election itself is the results which appear to you, rather to the elite and the common. Since rubbing against the common is not without results, due to this meaning it is the path of Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah give us profit by him! Travel in it is one of its conditions. Some say ten years, and some say fourteen years. There is no doubt that what is meant by traveling – and Allah knows best – is rubbing up against the common people. Seeking information about election is knowledge, and results are action and affirmation. Seeking information about it is news, and its results are eye-witnessing. Information about eye-witnessing is lights without fruits. Eye-witnessing without news is fruits without lights. The custom of Allah is not fruit without lights.

Know that all plowing is loss and all its fruits are profit. Such is the action of Allah in everything. Profit only emerges from loss as loss only emerges from profit. The living only issues from the dead and the dead only issues from the living. *He provides for whomever He wills without reckoning.* Fruits issue from trees as trees issue from fruits. What a difference between the one whose loss is separation and whose profit is gatheredness, and the one whose loss is gatheredness and whose profit is separation! The one whose profit is gatheredness, his gatheredness gathers him on his separation and he becomes gathered. The one whose profit is separation, his separation separates him from his gatheredness and he becomes separated. The one whose profit is gatheredness is near in his distance, and the one whose profit is separation is far in his nearness. The one whose profit is gatheredness is occupied with Allah, distracted from himself. The one whose profit is separation, is occupied with himself, distracted from Allah. The one whose profit is gatheredness is absorbed in contemplation and eye-witnessing, and the one whose profit is separation is absorbed in contemplating himself and *Shaytan*. The one whose profit is gatheredness is in the station of *ihsan* on the road of realisation, and the one whose profit is separation is in the station of *iman* on the road of confirmation. The one whose profit is gatheredness has been made a *khalif* by Allah in His earth. The one whose profit is separation, Allah has made him a slave obeying His command. Glory be to the One who apportioned between them and was just! He bestowed His nearness on whichever of them He wished, and was full of abundance. Glory be to the Giver without anything and the Withholder without any-

thing! Glory be to the Wise, the Knowing!

Those related to Allah are in two groups: a group of the people of the kingdom and a group of the people of property. The people of the kingdom are those to whom Allah appears in *tajalli* in gatheredness so that they recognise Him by it and in it. The people of property are those to whom Allah appears in *tajalli* in separation so that they do not know Him by it and in it. The first group, and they are the people of gatheredness, become kings by what they recognise. The second group, and they are the people of separation, become chattels by what they do not know. Allah gives a *tajalli* to the one of gatheredness in himself and his separation is gathered. Allah gives a *tajalli* to the one of separation in his species and his gatheredness becomes separated. The one with the *tajalli* of separation seeks his Master in gathering himself and has a *tajalli* in the separation of his species. The one with the *tajalli* of gatheredness seeks his Master in the separation of his species, so he has a *tajalli* in gathering himself. That is the reason for his knowledge of it. Knowledge is light, and its owner has something of action. Action is darkness, and its owner has something of knowledge. Because of this meaning, they said, "Make your action salt and your *adab* flour." *Adab* here is knowledge. I heard the Shaykh – may Allah profit us by him! say, "The perfect *faqir* is the one whose capital is meanings." He said, may He be exalted! *Those of His slaves who know fear Allah.* We said that knowledge is light and action is darkness although knowledge does not stand without action as action does not stand without knowledge. However, one looks at what is dominant. When knowledge dominates action, that is the station of the people of contemplation, and they are kings. When action dominates knowledge, that is the station of striving, and they are the slaves. The kingdom does not stand without property. It is like that with property. It does not stand without the kingdom. Glory be to the One who made them based on their opposites, hidden in their opposites! Whoever wants something, must seize its opposites. The key of things is their opposites. Only the one who has dived into the sea of meanings reaches it in this analogy.

The likeness of majesty is a coarse garment, i.e. a wool garment. The likeness of beauty is like a thin garment like silk brocade and what is like it. The likeness of the teaching Shaykh is like the mirror whose description teaches children to remove their fine garments and put on wool garments or what is like them when it turns to teaching children and direct contact with them. The Shaykh is like that with the *murids*. Part of his description is to remove the garment of kingdom – and it is the garment of beauty, and throw it around him, and to put on the coarse wool garment – and it is the garment of majesty, to complete the instruc-

tion of the murids. As the mirror also does not teach its children in noble garments, it teaches them in coarse garments of wool and what is like that. That is what is related to young fledglings in the state of childhood until they become youths and grow older, and they become men of intellect distinguishing between things and their opposites. Then their mothers dress them in the noblest robes they have. It is like that with the teaching Shaykh. He only teaches the murids in coarse garments. That is what is related to them in the state of beginnings. This is until they become youths and grow older, i.e. they increase to the station which is after it, and it is the station which is connected to reaching the age of fasting in children, and it is the station of annihilation. Then the Shaykh dresses them in what is related to that station which is nobler than the garment of teaching. This is until they also reach the station which is after it, and it is the stage of middle-age and they become *Rijal*. It is the station of going-on after annihilation. Then they wear the garment of the king with varieties of gold and silver and silk brocade and what is like that. Crowns are raised on their heads and they become kings, i.e. the *Khalifs* of Allah in His earth. He said in the Laws: "Whoever claims to witness beauty before he has *adab* by majesty, reject him – he is a *Dajjal*."

Know that the people of Allah are those who do *dhikr* of Allah ta'ala. *Dhikr* is what hearts understand and what the tongue mentions.

Know that creation is divided into two divisions: a division of the people of money and a division of the people of selves. The people of selves are also divided into two divisions, and the people of money are divided into two divisions. The two divisions of the people of the selves are kings: kings of the outward and kings of the inward. It is as if they were brothers, but in their judgements, the kings of the outward resemble darkness. They only see themselves and their election. The kings of the inward are luminous. They only see Allah and do not recognise anything except Him. The kings of the outward travel by celestial realities. As long as they have them, they are kings. Whenever Allah gives a *tajalli* of their opposites, the terrestrial realities, they are uncovered and exposed because their kingdom is bare, false. It resembles the truth, and it is not true. The kings of the inward travel by both the celestial and terrestrial realities. He said, may He be exalted! *He is the One who is God in the heaven, and God in the earth*. They obtain good by things and their opposites. Because of that, their happiness and joy continues. They are never cut off from their Beloved. They recognise their Beloved in every state, in every case. Because of that, they truly become kings with a kingdom which does not pass or vanish. As for the two divisions of the people of money, they are the people of wages of the means of this world and of the Next World

because they are all people of actions. They are as if they are slaves of the people of selves and their servants. The master of the selves is a king and the master of money is a slave, even if basically they are all of the species of Adam, peace be upon him! both king and slave. However, there is an immense difference between them. Only the one who has gnosis of Allah recognises the difference between them.

The *faqir* who is sincere in turning to Allah has no due from creation and he owes no debt to creation. All creation is owed him, and he does not owe them anything. The sincere *faqir* also does not see himself as wronged or wronging, ever, because he only sees Allah.

Know that the reality is that which man does not make a habit, and the *Shari'a* is that which man makes a habit. Because of this meaning, you find that change always melts the gnostics of Allah, may Allah be pleased with them, because they find the element of increase in it. It is also understood from that, that their desire is that in constant travel so their compulsion continues. It is said that the gnostic of Allah is always compelled and is not settled with other-than-Allah.

Know that the kingdom has three divisions: the kingdom of the people of this world is fear and awe, the kingdom of the people of the Next World is yearning and love, and the kingdom of the people of Allah is between the *kaf* and the *nun*. They speak of Allah's command to the thing, "Be!" and it is. The kingdom of the people of this world is by creation, for creation, and with creation. The kingdom of the people of the Next World is by creation for Allah. The kingdom of the people of Allah is by Allah, for Allah, and in Allah. "Whoever intends something, his *hijra* is to what he did *hijra* for."

Part of what the Shaykh, may Allah have mercy on him and give us profit by him! said to me was, "My son, I moved freely in the land of *tawhid*, and I did not find anything in it nearer, wider, more profitable, and swifter in the journey than change." Among its properties is that it is an element of all increase. The permissible actions of the gnostics with their Master only continue by change as the bliss of the Garden for its people only continues by change. Increase of meanings is only by change of meaning. Similarly, increase of the senses is only by the change of the senses. Part of the words of ash-Shitri, may Allah have mercy on him! is "My goal in love is to be coloured." It was said in a poem, "Change! The pleasure of passion is in change." Part of what the Shaykh said to me about the sick man, may Allah give us profit by him! is that he said to me, "When

you see a sick man with appetite, then know that he is better. Beware of forbidding the sick man his craving, because his cure is in his appetite. When he desires what appears to you to be harmful to him, then give it to him, even if only a little of it, and do not forbid his craving."

Know that the common say, "We are the people of the outward. It is 'There is no god but Him.' " The elite say, "We, and it is, 'We have no strength nor power except by Him.' " The elite of the elite say, "It is we and we, and it is 'There is no blessing except Him, and nothing exists except Him. Allah was and there was nothing with Him, and He has now what He had.' " They say this when the Beloved gives them a *tajalli* by contemplation and eye-witnessing until their hearts are filled with the light of *iman*. In that, they are veiled from the existence of phenomenal beings and they only find the King, the Judge in existence because whoever sees Allah, is veiled from himself. Whoever sees himself is veiled from Allah.

Know that opposites are only in balance in someone when his intellect is disordered and impaired and his body has disappeared. He said, may He be blessed and exalted! *You will not be able to be equitable.* Balance between two opposites is impossible. Whenever they are equal in anyone, impairment immediately appears in his intellect and body. Man is based on opposites outwardly and inwardly. However, when opposites are equal in him, he is destroyed. If there is one of the two opposites, and its opposite is not with it, man is also destroyed. When two opposites are joined in man, and one of them dominates the other, that is man's perfection in his essence and intellect. If you want to realise this meaning, then look at man and reflect on him. You will find that he is a copy of existence. Look also at existence and reflect on it, you will find that its judgement is that of man, no more, no less. Haven't you looked at existence when opposites are joined in it like heat and cold in springtime? Many illnesses occur by that in people. One of the gnostics of Allah said, "The principle is that whenever two opposites are joined, one of the rejectors appears in the connection of something in-time to something in-time, Allah creates a third matter, although spring only has one day of balance in it. However, it is near to balance, so its rule is that of balance." Allah created man from existence as He created existence from man. Because of that, man's nature changes and his blood changes with the air of the seasons. The season of spring is blood, and the season of summer changes blood into yellow bile. The season of autumn changes yellow bile into black bile, and the season of winter changes black bile into phlegm. It is like that with every season. Man changes by the change of its air. These opposites which we mentioned in man are also in existence. Look

at summertime. It is the time of heat, but cold is with it. Had it been heat without cold, people would have died of heat. Look at wintertime. It is the time of cold, but there is heat with it. Had it been cold without heat, people would have died of the cold. However, the judgement belongs to the one which dominates the moment. The time of balance is like spring and autumn. In it, people get many illnesses, and die more than in the other seasons. It is inevitable, and that is because of balance.

Know that *shirk* is the head of all evil and *tawhid* is the head of all good. This is in everyday life and in *'ibada*, in state and word, senses and meaning. He said, may He be exalted! *Shirk is an immense wrong.* The meaning of *shirk* is mixing, and mixing is straying from the right way, and straying from the right way is perversion. Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani said, "Connect your gatheredness and sever your separation."

Know that the slave who turns to his Lord is sometimes with his Lord while he is with himself, and sometimes he is with himself while he is with his Lord. These two states alternate on man. The two of them must exist. As for the hour in which he is with his Lord while he is with himself, that is the hour of his luminosity and *ruhaniya*. As for the hour in which he is with himself while he is with his Lord, that is the hour of his humanness and darkness. He does not travel and rise until these two states are mixed with each other and become as if they were one.

Know that had you scrutinised and examined your self, you would not find in it the weight of a mustard-seed which is not correct. You will find that it is all in the very limit of perfection, complete from every direction. Had you scrutinised all of existence, you would not find in it the weight of a mustard-seed which is not correct. You will find that all existence is in the very limit of perfection. The self is a copy of existence as existence is a copy of the self. The judgement of the self and the judgement of existence are the same. However, none obtains this knowledge except the gnostics of Allah, may Allah be pleased with them. By that, success is obtained between them and themselves and creation. When they begin not to reject any of themselves nor to reject any of creation, the adversary is settled and contention is removed, and they only have rising in the state and stations and adornment with the pleasure of intimate conversation. That is when the essence becomes the source of the attributes with them as the attributes are the source of the essence. The only one who can enter this art is the one who obtains knowledge of Allah or the company of the gnostic who knows Allah. Winning knowledge of Allah is only possible by the company of the people of knowledge if they exist. They are very few.

you see a sick man with appetite, then know that he is better. Beware of forbidding the sick man his craving, because his cure is in his appetite. When he desires what appears to you to be harmful to him, then give it to him, even if only a little of it, and do not forbid his craving."

Know that the common say, "We are the people of the outward. It is 'There is no god but Him.' " The elite say, "We, and it is, 'We have no strength nor power except by Him.' " The elite of the elite say, "It is we and we, and it is 'There is no blessing except Him, and nothing exists except Him. Allah was and there was nothing with Him, and He has now what He had.' " They say this when the Beloved gives them a *tajalli* by contemplation and eye-witnessing until their hearts are filled with the light of *iman*. In that, they are veiled from the existence of phenomenal beings and they only find the King, the Judge in existence because whoever sees Allah, is veiled from himself. Whoever sees himself is veiled from Allah.

Know that opposites are only in balance in someone when his intellect is disordered and impaired and his body has disappeared. He said, may He be blessed and exalted! *You will not be able to be equitable.* Balance between two opposites is impossible. Whenever they are equal in anyone, impairment immediately appears in his intellect and body. Man is based on opposites outwardly and inwardly. However, when opposites are equal in him, he is destroyed. If there is one of the two opposites, and its opposite is not with it, man is also destroyed. When two opposites are joined in man, and one of them dominates the other, that is man's perfection in his essence and intellect. If you want to realise this meaning, then look at man and reflect on him. You will find that he is a copy of existence. Look also at existence and reflect on it, you will find that its judgement is that of man, no more, no less. Haven't you looked at existence when opposites are joined in it like heat and cold in springtime? Many illnesses occur by that in people. One of the gnostics of Allah said, "The principle is that whenever two opposites are joined, one of the rejectors appears in the connection of something in-time to something in-time, Allah creates a third matter, although spring only has one day of balance in it. However, it is near to balance, so its rule is that of balance." Allah created man from existence as He created existence from man. Because of that, man's nature changes and his blood changes with the air of the seasons. The season of spring is blood, and the season of summer changes blood into yellow bile. The season of autumn changes yellow bile into black bile, and the season of winter changes black bile into phlegm. It is like that with every season. Man changes by the change of its air. These opposites which we mentioned in man are also in existence. Look

at summertime. It is the time of heat, but cold is with it. Had it been heat without cold, people would have died of heat. Look at wintertime. It is the time of cold, but there is heat with it. Had it been cold without heat, people would have died of the cold. However, the judgement belongs to the one which dominates the moment. The time of balance is like spring and autumn. In it, people get many illnesses, and die more than in the other seasons. It is inevitable, and that is because of balance.

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Know that all the *arwah* are one *ruh* in gatheredness-separation as the essences, in reality, are all one essence in separation-gatheredness. Ibn al-Farid said, "Our *arwah* are wine, and our forms are the grape-vine." Wine is from the grape-vine as the grape-vine is from wine. If you look at separation, you find it separation without gatheredness. If you look at gatheredness, you find it gatheredness without separation. If you complete your glance and look at gatheredness, you will find it other than separation, and if you look at separation, you will find it other than gatheredness. When you acquire this perfect glance and are established, your gatheredness does not veil you from your separation, and your separation does not veil you from your gatheredness. This is the source of the goal, and success is by Allah.

Know that your self is from the earth, and it must have plants. If you do not plant what is profitable in it, what is harmful and has no profit will grow in it. Ash-Shitri said, "I planted the tree of *tawhid* in my presence. The root is in my hand and the branch is in it. It increases and only the one who recites *tawhid* plucks the fruit."

Part of what the Shaykh Sayyidi al-'Arabi said to me is that one day a man of the people of this world came to me and began to reject the gnosis of the very poor. He said to him, "How much more with you, O Sayyidi! You are one of those who recognises so-and-so and his like." Sayyidi al-'Arabi answered him and said, "O sir! In this world, the pleasure of the like of the gnosis of a man you know has passed you by! Had he been one with a livelihood or a Sultan, and had you acquired this privilege, you would have recognised what the *Rijal* recognised and you would have tasted what the *Rijal* tasted. However, you are forbidden that because of your love of this world. May Allah be ours and yours!"

Know that Allah ta'ala created this existence and placed good and evil in it. He made good mixed with evil and evil mixed with good. The place of good becomes as if it were the place of evil, and the place of evil becomes as if it were the place of good. Then, by His wisdom, He made a third for them. It is mixing – the mixing of good with evil and evil with good. Creation is always occupied with sorting that out until the Day of Rising. This is from the perfection of His wisdom.

Know that you do not oppress anything but that you attract from it by the core of the core because whoever you confront with injustice, confronts you with justice, as whoever you confront with justice con-

fronts you with injustice. This is with yourself and with your species. Rather, it is with all existence. Such is the custom of Allah by His wisdom in existence. Glory be to the Wise, the Knowing!

Know that as Allah ta'ala gave you two of every limb, so He gave you two *himmas*: a *himma* in your heart and a *himma* in your forms. He placed the *himma* of the heart above the *himma* of forms. The *himma* of the heart is as if it were the *himma* of the King, and the *himma* of forms is as if it were the *himma* of slaves. Where is the *himma* of the King in relation to the *himma* of slaves? and the abased over the nobility of the heart? He said, may Allah bless him and grant him peace, "There is a lump in the son of Adam. When it is sound, the entire body is sound. When it is unsound, the entire body is unsound. It is the heart." – Hadith. He said, may Allah bless him and grant him peace, in a *hadith qudsi*, "Neither My heaven nor My earth contain Me, but the heart of My slave, the *Mu'min* contains Me." – Hadith. He, glory be to Him and may He be exalted! was generous to you when He said to you on the tongue of His Prophet, may Allah bless him and grant him peace, "Allah provides for His slave according to his *himma*." – Hadith. When your *himma* alights on something small, and it is created, you are provided for according to it. When your *himma* alights on something great, and it is Allah, the Blessed, the Exalted! you are provided for according to it. Only the great knows great value. May Allah make us and you and all the Muslims among those who attach their *himma* to their Master secretly and openly!

"Man is on the *din* of his close friend." – Hadith. The king's friend becomes a king, and the slave's friend becomes a slave. None sits a lot with someone but that he puts on his robe and is described by his attributes. Look at the chameleon which crawls. It never alights on something but that it takes on its colour and becomes its colour. Its property is colour. Its colour is the colour of whoever it is attached to. It is like that with man. His property is colour. His colour is the colour of his close friend to whom he is attached and with whom he sits. Man obtains this relationship from his mixture with divine wine because the property of divine wine is a colour which it bestows. Rather, all colours are its colours. However, its colour by which it is judged is the colour which you find it in at the moment. Ibn al-Farid said, may Allah have mercy on him! describing divine wine:

They tell me: "Describe it! You have its description."
The best end with me is knowledge of its attributes.
Purity and no water. *Lutf* and no air. Light and no fire.
Ruh and no body.

Know that whatever was from Allah to me in the beginning of my journey was that He bestowed *dhikr* on me. Then He extracted the presence from the *dhikr* for me, and then He extracted knowledge from the presence for me, i.e. the knowledge of inspiration. Then He extracted withdrawal from what is other-than-Allah from knowledge for me. Then from withdrawal from what is other-than-Allah, He extracted gnosis of Allah for me. We only have the favour of our masters by whom Allah supported us and guarded us in all of these states. May Allah repay them with good from us! They guided us and helped us and taught us *adab* and disciplined us. We only have what they bestowed. May Allah place us among those who travel their straight road and make us die in their love. Amin, by His favour and *ihsan*.

Know that the wisdom of Allah ta'ala is that He made all things sensory and of meaning. Their existence is hidden in their non-existence, and their non-existence is hidden in their existence. It is like that in all matters, whether they are given or acquired. The gnostic remains with them in given things and acquired things. In given things, he recognises their judgement, and in acquired things, he recognises their use in ranks although the actions of given things do not persist and remain as acquired things persist and remain by their use and actions. In that, the given is established on the acquired. When recognition of the judgements of the acquired does not come first, there is no recognition of the given. *Those of His slaves who know, fear Allah.* As for the statement at the beginning of our discourse that existence is hidden in non-existence and non-existence is hidden in existence, such is the *sunna* of Allah in His slaves by His wisdom and power. May Allah have mercy on the speaker: "My cure is by that which is the illness." One of the *Salihun* asked Abu Yazid al-Bistami, "Sayyidi! At what time is the illness of the self its remedy?" He said, "Yes. When it opposes its passion, then its illness is its remedy." May Allah profit us by the questioner and the questioned and make us and you among those who travel on their straight path. Amin.

Know that the people of the outward knowledge and the people of outward action have no portion in the secret of the hearts and what they contain of the knowledges of the Unseen worlds. Their portion is only in the outward. If the one of the outward intends the face of Allah by it, sincere in his claim, pure in it, then the outward becomes one of the stages and one of the stations. When he intends the face of Allah, he does not settle in a station. He said, may He be exalted! *O people of Yathrib! There is no abiding (maqam) here for you.* The sign of the people of this stage is what we mentioned of moving in the stations and stages.

Whoever does not have any one of four qualities, does not have sound gnosis – either he is of the people of knowledge or the people of action or the people of discipline or the people of this world.

Good only abides and is straight for its people by gathering. Had they separated, their good would have been invalidated. It is like that with the people of evil – their evil only abides and is straight by gathering. Had they separated, their evil would have been invalidated. Allah ta'ala said, *Do not separate and remember Allah's blessing to you.* He said, *Do not quarrel together, and so lose heart, and your power depart.* He said, may Allah bless him and grant him peace, "The hand of Allah is with the gathering." Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah profit us by him! said, "Connect your gatheredness and cut off your separation."

We have no favour like the favour of our masters, the people of the *Shara'i'* since had it not been for the outward of the *Shara'i'*, the *din* would have vanished and disappeared and been destroyed like the *Shari'a* in the reality. Like the banner in the middle of an army, the *Shari'a* is a banner. Then there is the reality as long as the banner stands in the middle of the army and the army is victorious. Whenever the banner is broken, the army is broken. The *Shari'a* is the *ruh* of the reality. May Allah have mercy on the speaker when he spoke in praise of the Prophet, may Allah bless him and grant him peace, "O adornment of creatures! O source of the reality!" Because the *din* only continues and endures by the outward *Shari'a*, the *Shari'a* is our capital and the reality is our profit and bonus. The poet said, "Bonus is not lacking from the acts of capital." Whoever has no capital, has no way of obtaining profit because the door of profit is capital. Whoever has the door wide for his face, profit comes to him.

As Allah ta'ala placed the judgement of the body over the *ruh* in this world, so He gave the judgement of the *Shari'a* over the reality in this world. He will give the judgement to the *ruh* over the body in the Next World as He will give the judgement to the reality over the *Shari'a* in the Next World. Allah ta'ala brought these two groups into existence in this world by two, and He brought them into existence by two in the Next World. "A man dies on what he has lived on and a man is raised up on what he died." – Hadith. As for the group whose judgement is the body over the *ruh* and the *Shari'a* over the reality, they are those who have this world in their hearts and bodies. The group which has the judgement to the *ruh* over the body and the judgement to the reality over the *Shari'a*, they are those who in this world are with creation by their bodies and with Allah by their hearts, as

one of them said — and he is Shaykh Sayyidi Qasim al-Khassasi — may Allah profit us by him! "The body is in the tavern and the heart is in the *Malakut*." May Allah make us among the people of this straight road!

This poverty is based on one of two realities — either a celestial reality, and it is taking possession, or a terrestrial reality, and it is pushing away. Whoever obtains one of these two realities is poor, i.e. among the people of election. If not, he is not. By taking possession, I mean the taking possession of dirhams, i.e. he is recognised among those who take possession of them and spend them from Allah, by Allah, and for Allah. Pushing away is getting rid of them. These two realities are the foundation of election. Whoever builds without a foundation, has no building.

The property of the people of the outward is in order and level only by adab and veneration of creation and with creation. It is like that with the people of the inward kingdom. Their property is only in order and level by adab and veneration for the King, the Real. Their principle is the same. However, this one belongs to the Creator, and that one belongs to the creatures. What belongs to Allah continues and is joined. What is for other-than-Allah is cut off and severed.

Know that as man today is settled in the world of the senses, the senses are only based on the meaning although its entry into meanings is as it were bare, so, in the Next World, he is settled in the world of meanings, and its meanings are only based on the senses although its entry into the senses is as it were bare. Authority belongs to the one which dominates the moment. In this world, authority belongs to the senses over the meanings although the meanings are not separate from the senses and the senses are only based on them, so the situation is changed in the Next World, and the meanings have authority over the senses although the senses in the Next World are not separate from the meanings, and the meanings in the Next World are only based on the senses. Glory be to the Wise, the Knowing!

Know that the people of the kingdom of the outward are kings and the people of the kingdom of the inward are kings: they are opposites of each other. Whenever they meet on good, their good has no limit, and no counting. Whenever they meet on evil, their evil has no end and no counting. Their good is in their agreement and their evil is in their disagreement. Their help is only when one of them is abased to the other.

In that their good is obtained. Their evil is obtained by the lack of one of them obeying the other. I mean that when one of them says such-and-such and the other says this-and-that, it is disagreement. That is evil itself. The gnostic of Allah among the people of the inward does not leave the people of the outward nor clash with them a single night to prevent their good. He does not enter under their power nor do they ever own him. When it is like that, he obtains good and it passes him. Their evil passes him and foes do not strike him. This description only exists in the strong *Rijal*, the gnostics of Allah. These are very few because the affair is not in leaving the bees because of their sting. The affair is the one who owns the bees and eats their honey and their sting misses him.

Know that all creation are kings. Each is a king over himself and a Sultan of his intellect. Whoever rules them, acquires their good. Whoever is ruled by them, acquires their evil. Whoever comes to them is ruled by them and whoever they come to rules them. Whoever loves them is ruled by them, and whomever they love rules them. Whoever seeks them is ruled by them, and whomever they seek rules them. The wise, the gnostic of Allah does not possess them a single night to prevent their good and he does not enter in their power for a single night so that they should rule him, and so he would be struck by their evil. He obtains their good and they find no way to give him their evil. This description is only in the strong, the wise, the gnostics of Allah, may Allah profit us by them!

Know that when you are occupied with My name, you are veiled from My essence, and when you are occupied with My essence, you are veiled from My name, because My name is among My attributes. Only My essence veils My attributes, and only My attributes veil My essence. My *Shari'a* veils My reality, and My reality veils My *Shari'a*. My *Shari'a* is only based on My reality as My reality is only based on My *Shari'a*. My gatheredness veils My separation, and My separation veils My gatheredness. My gatheredness is only based on My separation as My separation is only based on My gatheredness. My senses veil My meanings, and My meanings veil My senses. My senses are only based on My meanings as My meanings are only based on My senses. My absence veils My existence, and My existence veils My absence. My absence is only based on My existence as My existence is only based on My absence. My nearness veils My distance, and My distance veils My nearness. My nearness is only based on My distance as My distance is only based on My nearness. My poverty veils My richness as My richness veils My poverty. My poverty is only based on My richness as My richness is only based on My poverty. Understand! Reflect! Recognise! These are part of My attributes!

When the substance of the one of terrestrial realities is weak in respect to the senses or meaning, and he wants to strengthen it, he must descend to the terrestrial realities. It is what will immediately strengthen him in the senses and meaning. Anything other than falling to the terrestrial is of no use to him. Increase will occur immediately. When the substance of the one of celestial realities is weak in respect to the senses or the meaning and he wants to strengthen it, he must rise to the celestial realities. His substance will be strengthened and increase will occur in the senses and meanings. Anything other than fleeing to the celestials is of no use to him. He said, may He be exalted! *He is the One who is God in the heaven, and God in the earth.* Whenever the people of terrestrial things descend, they find Allah. Those who find Allah do not lack anything, and those who do not find Allah, do not find anything.

Part of what the Shaykh said to me, may Allah give us profit by him! is, "Know that the results of things do not appear until they are connected to their opposites. Whenever things are connected to their opposites, their results appear and shine like the sun from increase of their knowledge and increase of their action in word and deed, senses and meaning because all increase of existence is in the conjunction of opposites." Such is the custom of Allah in His kingdom. Glory be to the Wise!

Part of what the Shaykh, may Allah give us profit by him! said to me is "We are a people who are increased by presence and increased by the worthless. We do not leave the presence and we do not leave the worthless. If we find traveling by presence, we travel. If we find traveling by the worthless, we travel. We are with what emerges from our Master, be it acquired or given because all is by Him, from Him, to Him."

Know that the people of the kingdom are in four groups: two outward groups and two inward groups. The first group of the two outward groups only see themselves and the result of their kingdom is pleasure in this world, and they are cut off in any case. The kingdom of the second group is from Allah. Their results are witnessing blessing from their Master. The kingdom of the two inward groups also belongs to Allah. Their result is seeing blessings from Allah for Allah. The kingdom of the fourth group is by Allah. Their result in it is looking at the Face of Allah. They do not recognise anything except Allah. Allah was and nothing was with Him. He has now what He had. The first group are veiled from their Master by enjoyment when they stick with it. The second group are veiled by blessings from the Blessor when they stick with them. The third group are veiled by their Master by the inward of blessings. The fourth group are not veiled

from their Master by the enjoyment of the people of this world and they are not veiled from their Master by outward or inward blessings. They are occupied with looking at Allah and gathering on Him, and distracted from other-than-Him. They only recognise Him. They are annihilated in the essence of Allah and go-on in Him until they begin to see Him without intermediary. Glory be to the One who chose them and gave to them and elected them and brought them near and honoured them and made them the people of His intimate conversation as a favour from Him to them not by anything. Glory be to the One whose favour does not stop at anything. Glory be to the One who was and nothing was with Him and now there is nothing with Him.

Arrival is in two divisions. The arrival of knowledge and the arrival of ignorance. The arrival of ignorance is with the common people. He said, may He be exalted! *We are nearer to Him than you, but you do not see.* He said, may He be exalted! *Do you not look in yourselves?* The arrival of knowledge is with the elite of people. He said, may He be exalted! *Are they equal, those who know and those who do not know?* In the *Hikam*, it says, "Your reaching Allah is your reaching knowledge of Him." The common who arrives is ignorant of his arrival and the knower who arrives has knowledge of his arrival. Ignorance has action and knowledge has action. The light of majesty overcomes the ignorant and the light of beauty overcomes the knower. Ignorance is only recognised by knowledge as knowledge is only recognised by means of ignorance. The ignorant is ignorant of himself and ignorant of his ignorance of it. The knower knows himself and knows his knowledge of it. Part of what I heard from the Shaykh, may Allah have mercy on him! is that he said, "Part of the *adab* of the *murid* with the Shaykh is that when his Shaykh says to him, 'I want you to leave through the eye of the needle,' he does not turn or hesitate and says, 'Yes.' "

I also complained to the Shaykh and said to him, "Sayyidi! I saw myself weak in the direction of words and strong in the direction of action. I fear that my affair will be complained about because of that." He said to me, "Praise be to Allah for that! Recognise His favour to you in it. Had Allah put the power which He placed in your actions in your words, the common people would have destroyed you because when you are safe from the people of discipline, you are not safe from the 'ulama' of the *Shari'a*."

I heard Sayyidi Shaykh al-'Arabi b. Ahmad b. 'Abdullah, may Allah profit us by him! relate that he heard from Sayyidi Ahmad al-Yamana

– may Allah profit us by him! speaking with his father, the above-mentioned Sayyidi Ahmad. He said to him, "How can I be patient? There is no creature which harms me so that my tears flow but that when my tears flow from the injury of anyone, Allah destroys him instantly without delay. This is my habit with Allah ta'ala." Sayyidi Ahmad said to him, "Sayyidi! Allah has made me the opposite of that. I am patient with the injury of whoever injures me so that I laugh at his injury, and Allah destroys him instantly without delay. This is my custom with Allah ta'ala." May Allah give us the profit of all!

If you see the *faqir* turning to direct contact with the celestial realities after direct contact with the terrestrial, know that he is a gnostic who is not destroyed. That is part of what will show you that he has obtained its good and missed its evil. If you see him turning to the reverse in that, in contact with celestial realities before contact with terrestrial realities, then know that he is destroyed, not a gnostic. He acquires their evil and their good misses him. That proves that he is disappointed, flung far from the presence. We seek refuge with Allah because the selves of creation are naturally disposed to contact celestial realities. The *Imam* of the Shadhili Path, may Allah have mercy on him! says, "You are sentenced to abasement until you become mighty, and you are sentenced to loss until you find." Everyone who enters the land of might before entering abasement, certainly only enters it by himself, and not by his Lord. The reverse is also that. When you see anyone entering the land of might after entering the land of abasement, this one certainly only enters by his Lord. Whoever enters things by his Lord, obtains their good and is protected from their evil. He said in the *Hikam*: "A goal which you seek by your Lord is not held back and a goal which you seek by yourself is not easy." The *faqir* who turns certainly does not enter the garden of arrival – and it is the presence of might – until he travels the fire of abasement. He said, may He be exalted!

*Not one of you there is, but he shall go down to it, that
for your Lord is a thing decreed, determined.*

Know that gatheredness has knowledges and intimate conversation as separation has knowledges and intimate conversation. Whoever acquires the pleasure of the intimate conversation of gatheredness cannot have direct contact with separation and its people except for a few. Similarly, the one who acquires the pleasure of intimate conversation of separation, cannot have direct contact with gatheredness and its people except for a few. The affair is great, and intimate conversation is only joined in the strong *Rijal* like Sayyidi Yusuf al-Fasi and his like – may Allah profit us

by them! I heard our Shaykh Sayyidi al-'Arabi from his father Sayyidi Ahmad from his father Muhammad b. 'Abdillah – may Allah profit us by all of them! say, "Sayyidi Yusuf al-Fasi – may Allah profit us by him! used to read in two assemblies: an assembly of gatheredness and an assembly of separation each day. Each assembly had its people. When a man would come from the people of separation to sit before him with the people of gatheredness, he would say to him, 'Get up and sit with your companions until I come to you in your assembly.' When a man from the people of gatheredness would come to sit before him with the people of separation, he would not leave him either. He would say, 'Get up and sit with your companions until I come to you.' " This is because gatheredness joins and separation is cut off. He said, may He be exalted!

*Not equal are the two seas: this is sweet, grateful
to taste, delicious to drink, and that is salt, bitter
to the tongue. Yet of both you eat fresh flesh, and
bring forth out of it ornaments for you to wear.*

He, may Allah be pleased with him! did not have his separation veil him from his gatheredness or his gatheredness veil him from his separation. It is said that he was taken to be a *Qutb* for 23 years. May Allah provide us with his love and make his *baraka* overflow on us!

Know that those who turn to Allah ta'ala are in two groups: a group of the people of means and a group of the people of divestment. The people of means are the people of the *Shara'i'* and the people of divestment are the people of the realities. By the people of the *Shara'i'*, I mean those whom the *Shara'i'* dominates, and by the people of the realities, I mean those whom the realities dominate. The people of means are occupied with two means – they seek one means for the food of the *arwah*, and their means is *dhikr*, and they seek another means for the food of forms. It is possible that their means in it is that of the people of this world. The people of divestment are removed from everything and occupy themselves with contemplating the essence of Allah and His attributes. Their Master is enough for them from what is other-than-Him. He Himself – glory be to Him! takes charge of their affairs. When their destruction is in it, then replacement belongs to Allah. They are also divested of means and are occupied with the pleasure of intimate conversation with the Maker of means. He is enough for them in means. He acts for them in all their affairs – may Allah provide us with their love by His favour and *ihsan*!

Know that all behaviour, I mean the behaviour of existence, is in two divisions: terrestrial inward behaviour of inspiration, and celestial outward

behaviour with the limbs. Terrestrial behaviour is with the selves and *himma*. Celestial behaviour is with money and the limbs. The increase of the one with terrestrial behaviour is by descent. By lessening words, he increases. By lessening action, he increases. By the decrease of this world, he increases. The increase of the one with celestial behaviour is by rising. By the ascent of words, he increases. By the ascent of action, he increases. He increases by the rise of the *din* and he increases by the rise of this world. The one with celestial behaviour is an outward Sultan. The one with terrestrial behaviour is an inward Sultan. The one with terrestrial things is a Sultan who is knowing, or a companion of one who is knowing, or ignorant because when he is knowing, he is by Allah or for Allah. What is for Allah or by Allah continues and is joined. It is like that if he is a companion of one who is knowing. His judgement is that of one who enters a land which he is not familiar with, but he enters it with good. This one acquires its good and misses its evil. If he is ignorant, he enters the affairs by himself and his property becomes a kingdom, but it vanishes, is effaced, and departs and becomes a ruin because the root belongs to other-than-Allah. What belongs to other-than-Allah, is cut off and separated. It is like that with the one with celestial things. He is a Sultan who is knowing, the companion of one who is knowing, or ignorant. His moment helps him in it. If he is knowing, it is by Allah or for Allah. Whatever is by Allah or for Allah, continues and is joined. It is like that if he is the companion of one who is knowing. His judgement is that of one who enters a place he does not know, but he enters it with good, so this one also acquires its good and misses its evil. If he is ignorant, this one enters the affair by himself. His moment helps him and his property becomes a kingdom which cannot be denied. However, it passes, vanishes, departs and becomes a ruin because the root belongs to other-than-Allah. Whatever belongs to other-than-Allah is cut off and separated. By his silence, the one with the terrestrial kingdom kills and brings to life, exalts and abases, raises and lowers, gives and withholds, and gives power and removes it, as by his speech, the one with the celestial kingdom kills and brings to life, exalts and abases, raises and lowers, gives and withholds, and gives power and removes it. He said, may He be exalted!

*Each We help, these and those, from your Lord's gift,
and your Lord's gift is not confined.*

If the one of the celestial kingdom meets with the one of the terrestrial kingdom, and their meeting is for good, the celestial puts his kingdom right and is increased by the good of the terrestrial, and the terrestrial puts his kingdom right and is increased by the good of the celestial. However, the terrestrial has his hand over the high. It is inevitable because the good of the terrestrial is stronger than the upper. If the good of the terrestrial is stronger than the upper, it is by His word, may He be exalted!

*Yet We desired to be kind to those that were abased in
the land, and to make them leaders, and to make them
inheritors.*

If their meeting is for evil, the celestial harms his kingdom and is decreased by the evil of the terrestrial, and the terrestrial harms his kingdom and is decreased by the evil of the celestial. However, the land of the terrestrial is above the land of the upper. It is inevitable because the evil of the terrestrial is also stronger than the upper because whoever is strong in good, must be strong in evil, and the reverse. Sayyidi Muhammad b. 'Abdillah, may Allah profit us by him! said, "When a terrestrial wind and a high wind are joined, the terrestrial wind overcomes in every case."

I heard the Shaykh — may Allah profit us by him! say, "Wisdom comes to its owner from the presence of might. When it first comes to him, it appears to him like the mountain. He is like the hunter. If he hits it, it is that. If he does not hit it, and he mocks it, it grows weak until it is like the ox. Then until it is like a sheep. Then until it is like the rabbit. Then until it is like a cat. Then until it is like a dove. Then until it is like a stone. Then until it is like a thread as long as he continues to mock when he hits it. It grows weak until he seeks it and does not find any trace of it. He only obtains recklessness."

Know that lifting and setting down are two realities which have great effect. Lifting can be in the senses and in the meaning. Setting down is like that. It can be in the senses and the meaning. The substance of the one with rising is exalted according to his rising and his substance is weak according to his rising. When one of rising sits on a chair, his substance is stronger than when he sits on the ground. When the one of setting down sits on the ground, his substance is stronger than when he sits on a chair. If the one of rising raises as much as a finger in the senses and meaning, his substance is wider in power. When the one of setting down lowers as much as a finger in the senses or meaning, his substance is increased according to that. The one of rising is related to the direction of separation more than the direction of gatheredness. The one of setting down is related to the direction of gatheredness more than the direction of separation. The one of separation is cut off and the one of gatheredness is connected. Because of this meaning you find that these Shaykhs, may Allah be pleased with them! follow the *sunna* of the Prophet, may Allah bless him and grant him peace, setting down, and they only guide the *murids* to it because the Prophet, may Allah bless him and grant him peace, taught man and *jinn*. His *sunns* in them is like his word, "O Allah! make me live as a *miskin*, and make me die as a *miskin*, and gather me in the company of the *Masakin*." or as he said with

his God, "Forgive me for my wrong actions, past and future." Allah ta'ala informed him that he was the best of the children of Adam. In spite of this, he, may Allah bless him and grant him peace, was humble because he taught. Then we find that these teaching Shaykhs only guide their companions to setting down like the word of ash-Shadhili, "Make us Your slaves in all states." Look at the word of ash-Shitri, "My richness is in my poverty, and my might is in my abasement." Look at the words of Ibn al-Farid, "The most wondrous thing is that whenever I am increased in abasement to them, I see my power among people rise in them." He said, may He be exalted!

Yet We desired to be kind to those that were abased in the land, and to make them leaders, and to make them inheritors.

Election is contained in three directions: it may be acquired, or given, or inherited. I heard it from the Shaykh, may Allah profit us by him!

There are people whom you confront with gravity and they confront you with jest. When you confront them with jest, they confront you with gravity. Some people are the opposite. When you confront them with gravity, they confront you with gravity, and when you confront them with jest, they confront you with it. The gnostic changes with each one according to his colour. Changing colour is one of the attributes of the perfect – may Allah profit us with them! Ash-Shitri said, "My goal in love is to be coloured." One of the gnostics, may Allah be pleased with them! said, "The perfect wali of Allah changes with all states to obtain all desires."

Know that the manifestation of the one of this world is not complete and his value and honour is not distinguished from others until he finds the people of his art as the manifestation of the one of the Next World is not complete and his value and honour is not distinguished from others until he finds the people of his art. In the same way, the might of every one with his art is not obtained until he finds the people of his art.

If I find the people of my love, they will teach me the amount of a camel under my hood.
But if I find the people of other than my love, they'll teach me nothing in exchange for my goatskin.

O brother! Look at the word of Allah ta'ala, "The favour of Allah to you is great." Part of the favour and *ihsan* of Allah to His slave, man, is that He made him the bride of existence, the Sultan of the divine kingdom. All beings are his slaves, connected to him, abased before him, in love with him in his command and prohibition. Part of His gift to him is also that He made him change in blessings outwardly and inwardly, in senses and in meaning. The outward blessings are not completed for him until they become inward, and the inward are not completed for him until they become outward. Sensory blessings are not completed for him until they become meanings, and the meanings are not completed for him until they become sensory. It is like that always. This meaning with the common people is among the wonders – the outward becomes inward, and the inward becomes outward. The meaning becomes sensory, and the sensory becomes meaning. Although this is their custom, they change constantly in it, morning and evening, however they do not know. Glory be to the One who elected what is elected and made common what is common! Glory be to the Wise, the Knowing! Glory be to the One who honoured the people with the lights of gnosis! He said, may He be exalted! *Are they equal, those who know and those who do not know?* And He said, may the Speaker be magnified! *Those of His slaves who know fear Allah.*

Know that the master of the reality is rejected by all creatures except for a few people. Look at the Prophet of Allah, Musa, peace be upon him! Allah ta'ala called him *the strong trusty one* in His Book. Allah ta'ala spoke to him from Him to him without intermediary and Allah ta'ala informed him that His slave al-Khidr knew more than him. In spite of this, when he saw the lights of the suns of the reality shine in al-Khidr, he could not interpret and he rejected him, one, two, and three times. Since Sayyiduna Musa, may the majesty of his virtue belong to our Prophet and the best of blessings and peace be upon him! could not interpret when the lights of reality appeared to him, how much more so with the weak.

Know that the kings of the outward are those who use the outward and the kings of the inward are those who use the inward. As the people of the outward have deputies, aides, and police, similarly the people of the inward have deputies, aides, and police. The kingdom of the people of the outward is not established and their command is not firm unless they are in harmony with the people of the inward kingdom. It is like that with the people of the inward kingdom. Their kingdom is not established and their command is not firm unless they are in harmony with the people of the outward. It is like this. This connection is basic, before-endless-time, out-of-time. This is part of what will show you that the kingdom belongs to Allah alone and there is nothing in existence except Allah. Allah was and nothing was with Him, and He has now what He had.

Know that whoever reaches the reality of slaveness does not need any creature at all. Acquiring this rank demands the opposite. Its opposite is the one who does not need all creatures. He is rich by his Master above them. After this rank, there is only all creatures' need of him, because whoever does not have any need of creation, the needs of all creation are with him because the connection must be from him, either in the direction in which he seeks creation or from the direction in which creation seeks him. The connection is not broken, either from his direction to creation, or the direction of creation to him. Whoever has this privilege is Ibrahimian because when Sayyiduna Jibril said to Sayyiduna Ibrahim, "Have you any need?", he said, "As for you, no. As for Allah, yes!" He said to him, "Then ask Him." He said to him, "His knowledge of my state is enough for me from asking." This was when he was in the catapult, and in the most constructive state. In spite of this, he only needed his Master, may the best of blessings and peace be upon him and our Prophet. Then his unseen was sweet contemplation of his Master. Whatever occurs to him, he does not care. He did not turn except to his Master.

Know that all harm is sensory or meaning. It is only treated soon after its occurrence. If it takes very long, its treatment becomes weak to the extent that no treatment can cure it. It is like trees. When they are small they are treated, since their roots are not widespread and well established. When their roots are extended and fixed and established, treatment is difficult. Very rarely can you treat this matter in the senses and in the meaning.

When the *murid* meets the Shaykh, he is like the child with his mother with himself. When she puts him down in her room, it provokes milk in her breasts. The reason for that is his proximity to her. Had it not been for his nearness to her, she would not find milk in her breasts. Similarly, when the murid sits before the Shaykh, milk is provoked in the breasts of the Shaykh. Had it not been for the proximity of the murids, perhaps the Shaykh would not be that.

Know that the *faqir* who fears creation or he fears something which creation fears, is not a faqir. The faqir is the one who is like what Sayyidi Muhammad b. 'Abdillah, may Allah profit us by him! said, "The faqir is the one who is like the bloody bone and the dogs do not smell its blood. They look at it from afar and do not go near." The faqir is true, he does not reject anything and nothing frightens him of the habits of the selves which fear low things and are afraid of falling into them. The special faqir is the one who tames himself in low things so that his self does not reject any of

it as his self is disciplined in high things so that his self also does not reject any of it. Then high and low things become with him as if they were the same thing. He is like a man who hunts with a lion and he has nothing left in the jungle which he fears as one of them said, "By Allah, if I had to chose between the Garden and the Fire, I would not have chosen either of them."

Know that iron is not served or softened as hearts are not served except by the fire of meaning. It is abasement. Ash-Shadhili, may Allah be pleased with him, said, "O Allah! You have sentenced the people to abasement until they become mighty and they are sentenced to loss until they find." The poet said, "Abase yourself to the One you love, you will have arrival. Abase yourself to Him — you will obtain seeing His beauty. In the face of the One you love are obligatory things and superogatory acts."

Know that the people of selves use the selves as the people of money use their money. As the one of money uses his money, the one with the self uses himself unless the one with a self is property and the one with money is a slave. Similarly, because Allah ta'ala created money as a mark of favour for the self and did not create the self as a mark of favour for money, the self is property and money is owned. Whoever keeps the company of himself by the company of the king, becomes a king. Whoever keeps the company of himself by the company of the slave, becomes a slave. The people who use the self are in two groups and each of the two groups are kings: one group are the people of luminous selves with Allah, and they are kings, and one group are the people of selves, dark with the slave, and they are also kings, i.e. outwardly, because the Lord of light is the Lord of darkness. As light has an effect on the king, so darkness has an effect on the king. The people of light are in light and are not denied. The people of darkness are in darkness, and are not denied. In reality, all is from Him, by Him, to Him. Glory be to Him!

The one with one state is bound and jailed, even if it is by the choice of his will. It is more fitting if it is by force and ignorance.

The people of this Path of ours are kings who bind by a word and release by a word. They rise by a word and they set down by a word. They appoint by a word and remove by a word. That is because they are the people of meanings. All their actions are meanings.

A basic wisdom is that the keys of things are their opposites. If you desire to possess great things, you must have the small. If you want to possess small things, you must have the great. The highest thing finds the lowest thing, and the lowest thing finds the highest thing. The matters are connected to each other.

O brother, know that your self is just to existence and what is in it, and existence and what is in it is just to your self. Existence is opposite your self and you self is opposite existence. Sayyidi 'Abdu'l-Qadir al-Jilani said, "Your self contains all the reality, and I indicate with serious words, and I do not deceive." All that is beauty to your self is majesty to existence, and all that is majesty to your self is beauty to existence. You are always posturing between two slavenesses — slaveness to Allah in creation and slaveness of creation from you to Him. The slaveness to Allah in creation is in two groups: it is slaveness to Allah in yourself and slaveness to Allah in existence. Slaveness of the Creator is gatheredness. If you look at separation, you will find that it has no gatheredness in it. If you look at gatheredness, you will find that it has no separation in it. If you realise, you will find that separation is the source of gatheredness, and gatheredness is the source of separation. There is only the King, the Real. The gnostic of Allah is the slave of Allah in these three aspects of slaveness. The ignorant is a slave to himself in it by the three. Allah takes charge of those who believe and He brings them out of the darkness to the light. Those who have *kufur*, their friends are the despots. They bring them out of the light into the darkness.

Know that *dhikr* is in two divisions: inward *dhikr* of thought and outward spoken *dhikr*. Thought only releases you in the outward, and spoken *dhikr* only releases you in *dhikr* of thought. There is nothing in existence higher and nobler than these two. All election is outward and inward. It is *dhikru'llah*. The people of outward election are the people of spoken *dhikr*, and it is the *dhikr* of the tongue. The people of inward election are the people of *dhikr* of the heart in meaning. It is *dhikr* of thought. The people of *dhikr* of the tongue are veiled by seeing the Name from seeing the essence. The people of hearts withdraw in contemplating the essence from the contemplation of the Name. This is the difference between the people of inward *dhikr* and the people of outward *dhikr*. The people of outward *dhikr* are veiled by the Name from contemplating the essence. The water is the same, and the flowers are colours.

Know that there is nothing in existence more pleasant and better than the pleasure of nearness and distance, and gatheredness and separation. The

tones of nearness and distance are only acquired by the one who has gnosis of Allah. It is as if these meanings were the basis of gnosis of Allah, and it grows on them and is built on them.

Know that the one who is occupied with his body is not occupied with his heart as the one who is occupied with his heart is not occupied with his body. The *sunna* of Allah has passed on that. It is the same whether his occupation with the body is good or evil or his occupation with the heart is good or evil. When you turn to the senses, the meanings are still, and when you turn to the meanings, the senses are still. Man is always and constantly occupied, sometimes in the senses and sometimes in the meanings, sometimes outwardly and sometimes inwardly, sometimes awake, sometimes asleep, sometimes with his self, sometimes with his body, sometimes in animates, sometimes in inanimates, sometimes in this world, sometimes in the Next.

The fruits of knowledge in the selves are opposite the fruits of planting in existence. Whoever disciplines himself to eat the fruits of meanings, and they are given knowledge, is not concerned with the fruits of the senses, and they are the fruits of plants. Similarly, whoever disciplines himself to eat the fruits of plants, is not concerned with the fruits of meanings. Some people are overcome by the meanings and they are among its people. Some people are overcome by the senses, and they are among its people. All people are contained in these two descriptions.

When the Shaykh — may Allah profit us by him! made us enter the land of actions, the first thing which he commanded me to was to remove garments. Then he commanded me to strive in the markets. Then he commanded me to spend from that my night doing good and giving *sadaqa* with what remained and not to store up anything for the next day or to spend the night with a dirham which I owned on the face of the earth. Then I acquired stages in these three, and I was firm in them. After them, only results remained for me which directed me inwardly and outwardly, in the senses and the meaning. A gift to you and our masters, the *Rijal*, may Allah honour us with their *dhikr*. Amin.

As the people of the treasury are kings over common people and common people are their flock, so the people of divestment are kings over the people of traveling, and the people of traveling are their flocks. The people of the treasury are the kings of the common, and the people of divestment are the kings of the elite. The people of the treasury are

kings of a dark human reality of separation, and the people of divestment are kings by a luminous *ruhani* light of gatheredness. The one of divestment is like the one who is a king over a land which he cultivates and it is irrigated. He always plants what he likes in it. The one of traveling is like the one who cultivates unirrigated land. Because of that, the one of divestment is a king and the one of traveling is a slave. The treasury is like the one who owns irrigated land and the common are like those who cultivate unirrigated land. Therefore, the treasury is a king, and the common are slaves. The judgement of the one of the treasury is the judgement of one with divestment. All of them are people of realities, although the kingdom of the one of divestment is by Allah, and the kingdom of the people of the treasury is by creation. In reality, all is by Allah and for Allah.

The author of the *Hikam* said, "How can norms be broken for you while you have not broken the norms in yourself?" This is a proof that breaking norms can be from the direction of the slave, or it may be from the direction of Allah. Breaking norms from the slave is only completed by contemplation as contemplation is only completed by breaking norms from the side of the slave. That is because occupation and the one occupied are, in reality, one, based on himself for himself in himself. One of the poets said,

The lover does not enjoy his Beloved until his attributes
are like His attributes.

Then he knows that his *ruh* is from His *ruh*
and his essence is from His essence.

Whoever comes to you seeking gravity from you, meet him in jest. Whoever comes to you seeking goodness, meet him with wrongness because the opposite only emerges from its opposite. Whoever wants to bring forth gravity from gravity or goodness from goodness, is broken from the Path. The *sunna* of Allah ta'ala has preceded that the living comes forth from the dead and the dead comes forth from the living. This analogy is only recognised by the realised among the lords of the art. This meaning exists in habits as it is in the breaking of all habits. Goodness only comes from wrongness. However, wrongness is in two divisions: wrongness which is subject to a wise gnostic, so this is the source of goodness, and the other wrongness is by ignorance from ignorance. This is real wrongness, wrongness in respect to the Wise. Before the Wise ruins things, you find them with one honour. After the Wise has ruined them, perhaps because of its ruin, it will acquire a thousand honours. The other wrongness is by knowledge. It has honour. When it is ruined through ignorance, that honour goes, and wrongness remains.

Knowledge is information about the art and action is the art itself. Knowledge is in the position of man's *ruh*, and action is in the position of the body. The body is man himself, although the body without the *ruh* is of no account. Similarly, action without knowledge is of no account. The matter is when knowledge and action exist, the art exists. When knowledge and action do not exist, the art does not exist. Similarly, when the body of man is brought into existence with a *ruh*, man exists. When the body and *ruh* do not exist, there is no man and he has no existence.

While I was sitting with the Shaykh — may Allah profit us by him! a man questioned him and said, "O Sayyidi! About this path of yours — we have heard one of the people talk about it. So tell me, what path is it?" The Shaykh answered him, "This path of ours is the path which the Prophet, may Allah bless him and grant him peace, was on as well as his Companions, may Allah be pleased with all of them! — Abu Bakr, 'Uthman, 'Ali, and all the Companions — may Allah provide us with their love! This path of ours is the Path of divestment from this world and *zuhd* in it. The Prophet, may Allah bless him and grant him peace, is the Imam of the *zahids*, and the model of the realised." Part of what he said to him was, "By Allah, my son! This path of ours for the beginner who turns to Allah is like one who is bound with a firm secure rope. This Path is as if it were a sharpened knife with which you cut all these ropes. We have not found any path quicker than it and more piercing, nearer and more far-reaching in all the paths. It is the Shadhili Path on which the Last Hour will come, and it will never be cut off." May Allah profit us with its *Rijal* and place us in their company in this world and the Next by His favour and *ihsan*!

You are among the free while you do not want and choose. Whoever chooses and wants, finds himself one of the slaves. Part of His habit, may He be exalted! with His slave is that you are not described by the attributes of the slave but that you find yourself among the free, and you are not described by the attributes of the free but that you find yourself among the slaves. The thing is hidden in its opposite.

Whoever gathers his inward, must separate his outward. Whoever gathers his outward, must separate his inward because separation is not without gatheredness as gatheredness is not without separation. This is the *sunna* of Allah in existence. All good is gathered in the slave's company with himself. Man only finds the road to company of himself by constant nearness to the leaders of the people of his art, i.e. by their company. Choose one who obeys for your company. Natures steal natures.

Know that the master of perfect majesty owns all existence. It is like that with the master of perfect beauty — he owns all existence because the Majestic is the Beautiful and the Beautiful is the Majestic. Wrongness only enters man by leaving obedience. Leaving of obedience is insanity. Every direction whose due you pay, it will pay your due in full. Every direction whose due you do not pay in full, it will not pay you your due in full. Existence is like a mirror. What you confront it with, it confronts you with it, no more. If you confront it with perfection, it will confront you with it. If you confront it with imperfection, it will confront you with it, no more, no less.

Know that the outward is as if it were 1/99 part of the world. The portion of knowledge and the inward is the reverse. If one takes 99 parts of knowledge and one part of action and use, it is only in four groups of people: two groups are the people of outward knowledge and the people of outward action, and two groups are the people of inward knowledge — and it is the knowledge of tastes, and a group of the people of inward action, and they are the people of divestment. If you wish, you could say the people of outward senses and the people of outward meanings and the people of inward senses and the people of inward meanings. These are four groups. They are the people of free action in existence. There is none except them.

The common are the common of the Muslims preoccupied in things and their opposites by ignorance and lack of gnosis. The elite are those who stop with what the *Shari'a* has limited them — may Allah bless them and grant them peace. They make the *halal* halal and do it, and they make the *haram* haram, and avoid it and leave it. The elite of the elite are those with whom things and their opposites are equal because of knowledge. Their *himma* does not stop with anything except their Master, ever. All their words and deeds are by Allah, for Allah, and from Allah. They never see other-than-Him.

Know that there is no sent prophet or teaching *wali* but that the first thing he commands those people who follow him to do is to break the norms which they find they have and the root is by it. All the reality is breaking norms. Breaking the norm must be done by every existent. However there is a great difference between the one who breaks them as an obedient gnostic and the one who breaks them as a rebellious ignorant one. Whoever breaks norms for something or in search of something, obtains it in every case. The author of the *Hikam* said, "How can you break norms while you have not broken the norms in yourself?" Breaking of norms can

be by power in force or by wisdom in will. Both power and wisdom are attributes of the Master — may His praise be exalted! Power is from the source of judgement (*hukm*) and acquisition is from the source of wisdom (*hikma*). All is from Allah and to Him.

Know that man in general is as if he were made on the lookout for his *tajalliyat*. Part of the sum of his *tajalliyat* is *tajalli* in the senses and *tajalli* in the meanings. These *tajalliyat* are *waridat* which alternate on man, thing coming after thing. They are never rejected, connected and never decline. They happen to man like the waters of the river. The water which comes, flows, and never returns and never is exhausted — always a traveling resident. In the same way, Allah made *tajalliyat* always come to man and depart. They are never exhausted. Whoever wants to stop with them or wants them to stop with him, wants to do something which Allah *ta'ala* has not created. It is like the one who comes to a strong river and wants to contain it. He cannot do it, even if all creation helped him. The author of the *Hikam* said, "He sent the world to you so that you would reach Him by it."

Know that the seeker of the Shadhili path has a stage in which he is by the command of Allah — He says to the thing, "Be!" and it is." He first connects it as abasement by wisdom, and secondly he connects it as might by power. In the end, he comes out of it in abasement, and he comes out of it in might. He only goes on by his Master and with his Master and in what his Master has established. In that, he reaches the Abiding King who never departs or vanishes. When he speaks, he speaks by Allah. When he moves, he moves by Allah. He sees his Master and speaks to Him intimately without intermediary. After this station, he also increases to a station higher than this. It is the station of return to the common Muslims. What a return he has! Return by permission, firmness, and establishment in certainty! After this station, he continues to rise, and travels through the stations of certainty, station by station as the sun travels its stages. We ask Allah *ta'ala* to let us drink from the water of straightness!

Whoever claims gatheredness without separation, claims the invalidity of slaveness. That is impossible. Whoever claims separation without gatheredness, claims the invalidity of sovereignty. This is the very source of the impossible! Whoever claims that separation is the source of gatheredness and gatheredness is the source of separation, has found his Master and realised and has obtained the source of perfection. It is oneness and uniqueness because sovereignty must have slaveness and slaveness must have sovereignty. Had it been other than this, imperfection would have come in. Imperfection is impossible because between slaveness and sovereignty, the one who realises, realises, and the one who goes wrong, goes wrong.

Know that the one of meanings who follows them, acquires hunger for them and satiety by them as the one of food and drink acquires hunger and satiety. As young and old acquire hunger and satiety, hunger and satiety of meanings is acquired by the young – and he is the *murid*, and the old – and he is the Shaykh. Because of this meaning, you find that the Shaykh needs the *murid* as the *murid* needs the Shaykh, or more so, because sometimes the Shaykh drinks from the vessel of the *murid* – and it is the hour of the hunger of the Shaykh, and sometimes the *murid* drinks from the vessel of the Shaykh because it is the hour of the hunger of the *murid*. When the Shaykh is with the *murid*, the Shaykh must be sated and the *murid* hungry, or the Shaykh hungry and the *murid* sated. It must be. Whenever a knower and a learner meet, the inner eye is illuminated. The hungry is the one who is hungry for the inner eye of the sated. Their self becomes one while there must be this difference. He said, may He be exalted! *They still have differences*. Because of this meaning, the previous Shaykhs, may Allah be pleased with them! took these *zawiyyas* and sat in them in order to meet the *Rijal* and have contact with them. Had it not been for this, they would not have needed any of that. May Allah make us among those who travel their straight path by His favour and *ihsan*! We are not speaking about the knowledge of books – we are speaking about the knowledge of hearts, the knowledge of tastes, gnoses, and secrets. It is called the knowledge of inspiration. May Allah make us among the people of favour and *ihsan*!

Know that the treasury is like the lion. The one who meets it among creation is startled and amazed and it removes him from his intellect by the strength of its scent, except for the strong among the *Rijal* who are not concerned with its existence or non-existence, even if it is higher than the mountain. They are gnostics of Allah, may Allah be pleased with them. That is because they see their Master in every state. Their Master is the Great. Whenever the Great gives a *tajalli* to them, every immense thing in creation becomes small for them, and rises in the air like dust, and vanishes. Only the Real remains.

Know that all the realities grow and originate from wisdom and power. Power belongs to high realities and wisdom to low realities. All is from Allah and to Him. He said, may He be exalted! *He is the One who is God in the heavens and God in the earth*.

Know that part of the sum of the perfection of Allah's work in man is that He made him differ in his states, actions, and words, and in his essence, and in his attributes, and in his gravity and jest, his good and evil, his

creation and his character, his outward and his inward, his height and his lowness, and his senses and his meaning, to what cannot be enumerated. Part of the difference is that He made different states come to him. The good in them turns him from good and joins him to evil. The states of evil in him turns him from evil and joins him to good. Other states are the reverse. Good in them turns him from evil and joins him to good, and the states of evil in them turn him from good and join him to evil. There is what has no end. That is so that you know that Allah has power over everything. He said, may He be exalted! *They still have differences*. Glory be to the Wise, the Knowing!

Know that there is nothing in existence better than the assemblies of the weak, seeking increase from the people of the outward and the people of the inward because the custom of Allah in all is that whoever seeks increase, increase seeks him. Whoever is self-sufficient from it, it is self-sufficient from him. He said, may He be exalted! *Allah increases those who are guided in guidance*, and He said, may He be exalted! *Sadaqa is for the poor, and the masakin*, because the contented has no portion in increase. Whenever increase is absent, decrease appears. Contentment with Allah is deprivation. Ash-Shitri, may Allah have mercy on him! said, "Whoever is not in increase, is in decrease." Look at the statement of the Prophet, may Allah bless him and grant him peace, "Each of the two assemblies are good, but I am commanded to sit with these." and he sat with the poor. He also said, "O Allah! Make me live a *maskin*, and make me die a *maskin*, and gather me in the company of the *maskin*." Because of what he said, may Allah bless him and grant him peace, in respect to this meaning, you will find that the gnostics of Allah do not reject the rich and sit with the weak. There is no doubt that the basis of rising is descent. Ascent is according to descent. Similarly, the basis of descent is ascent. Descent is according to ascent. It is like that.

Know that there is nothing in existence better than your abasement to yourself, and there is nothing in existence better for you than much avid hope on yourself. You will not obtain the result of this meaning until you obtain gnosis of yourself.

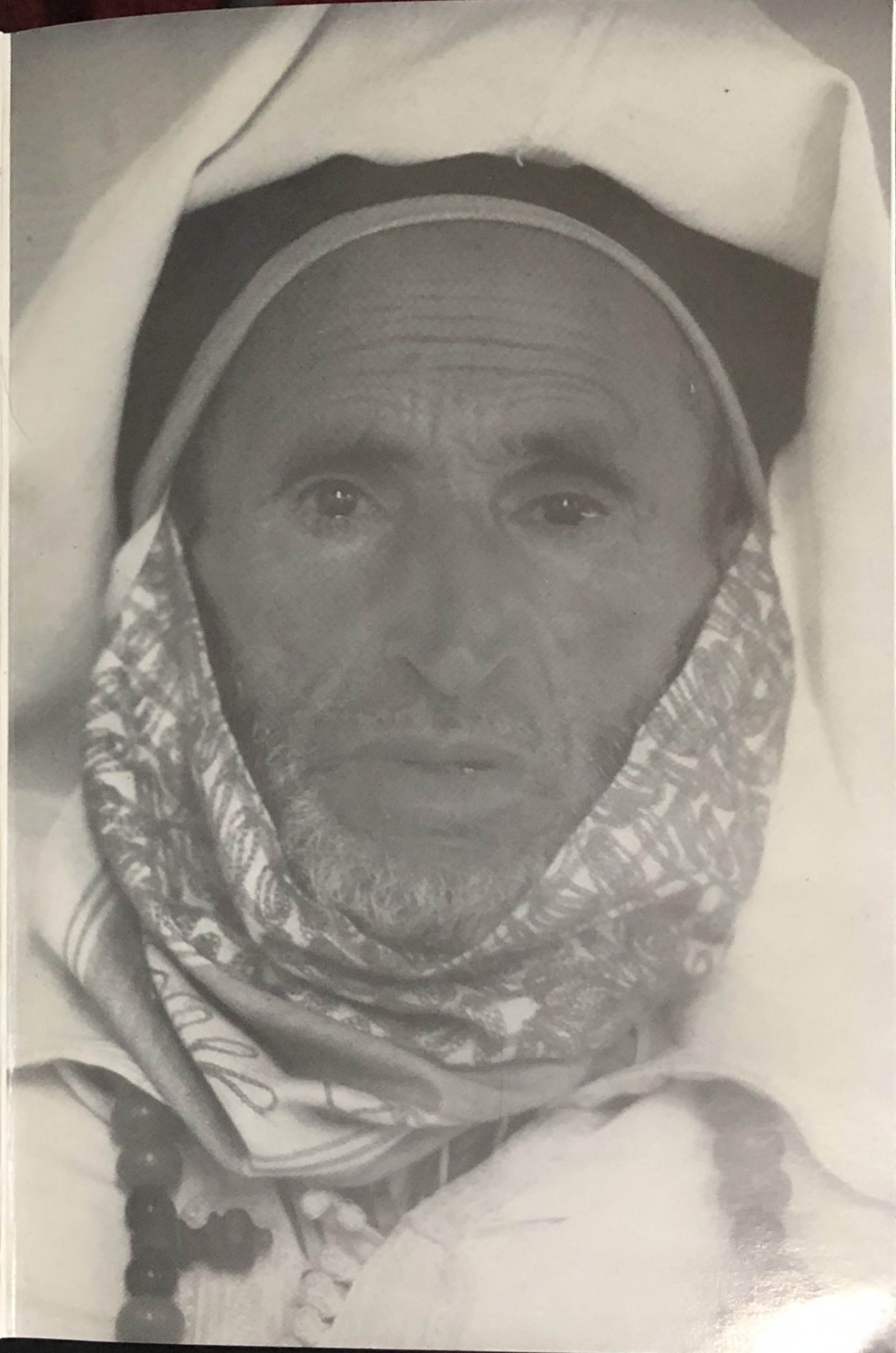
Know that sitting with the *Rijal*, the gnostics of Allah, is the root of every root because by sitting, you acquire knowledge. By knowledge, you acquire gnosis. By gnosis, you acquire exaltation. By exaltation, rejection is invalidated. By the invalidation of rejection, you acquire establishment. By establishment, you acquire friendship. By friendship, you acquire speaking by the command of Allah ta'ala to the thing, "Be!" and it is." That is not hard for Allah.

The treasury is like the great tree. The carpenter cannot obtain it and use it unless he comes to it from below. It is like that with the treasury. You cannot obtain it and use it as you like unless you come to it from below. There is no doubt that the terrestrial wind overcomes the upper wind in every case. I heard the Shaykh – may Allah profit us by him! say, "The real *Majdhub* desires all creation while his desire is only for his Master. He is abased to all creation while he is only abased to his Master."

Know that power in its perfection is only manifested between existence and non-existence in all sensory things and things of meanings. Half of its manifestation is the perfection of existence, and the other half is the perfection of non-existence. Whenever the perfection of existence and the perfection of non-existence appear in something, that is the perfection of the manifestation of power. Whenever existence appears, only non-existence appears after it. It is like that when non-existence appears. Only existence appears after it. Only the one who acquires the quality of being beloved perceives the use of existence and non-existence. They are few because the convention with the realised is that all things only issue from their opposites. However, the root of roots is, in reality, their variation in colour (i.e. changes). Because of this meaning, you find that they, may Allah be pleased with them! do not abide in one state, neither in words, deeds, nor actions, because they travel according to what Allah desires for them, not according to what they desire. That is part of the perfection of *adab* which they acquire by contemplation. With it, not a trace of anything remains. You only see them as traveling-residents, withdrawn-present. You see the mountains and suppose them to be inanimate while they are moving as the clouds move. It is the workmanship of Allah which perfects everything!

Whoever wants to possess increase so that it obeys his hand, i.e. increase in sensory things and increase of meanings, his self should frequent the meetings of the *Rijal*, elite and common, because the increase of all existence is contained in the senses and meaning while the element of increase is in meetings. Whoever has meetings, is never forbidden increase. Whoever has increase so that it obeys him, owns wisdom. He said, may He be exalted! *Whoever is given wisdom, has been given much good.* He only mentioned those with cores.

Know that when you are humble to existence and give it power over your self, existence is humble to you and gives you power over it and it obeys you and you can do what you like with it. When you are proud over existence and want to possess it, existence is proud over you and wants to possess you and so you obey it and it does with you what you like. The kingdom of man is in his slaveness, and the slaveness of man is in his kingdom. He said, may He be exalted!



*He will assuredly repay them for their describing,
surely He is Wise, Knowing.*

Look at the word of ash-Shadhili, may Allah have mercy on him! "Make us Your slaves in all states," because existence changes colour. You change colour as the mirror changes colour with you colour when you are opposite it. That is because existence is from you and you are from it. Existence is you and you are existence.

I heard the Shaykh, may Allah profit us by him! say, "The one who turns is not among us."

One of the swiftest wisdoms, the strongest and most piercing to answer, with which the wise treats is that he treats the senses with the meaning and the meaning with the senses, the essence with the attributes and the attributes with the essence. I heard that from the Shaykh, may Allah profit us by him! and I tested it and obtained its answer and fruit.

Know that the kingdom of the one of the outward is "Be!" and it is," and the kingdom of the one of the inward kingdom is "Be!" and it is." When the kingdom of the one of the outer kingdom is completely by "Be!" and it is," he is not hidden from anyone and all necks are bowed to him, elite and common. It is like that with the one of the inward. When his kingdom is complete by "Be!" and it is," he is not hidden from anyone, and all necks are bowed to him, elite and common. That is because Allah created darkness and light. As He gave light an effect, He gave darkness an effect. As for the one of the outward kingdom, it is darkness by light. As for the one of the inward kingdom, it is light by darkness. He said, may He be exalted!

*Each We help, these and those, from your Lord's gift,
and your Lord's gift is not confined.*

Part of the properties of the one of the outward is that ignorance accompanies him and he is not departed from it because darkness dominates him. Darkness is like a tree whose fruit is ignorance. The core of ignorance is denial. Part of the properties of the one of the inward is that knowledge does not leave him because light dominates him. Light is also like a tree whose light is knowledge. The core of knowledge is submission and affirmation. It is lack of denial. Allah has not taken from an ignorant wali but that He taught him.

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Know that there is no question which man seeks but that the perfection of his obtaining it is according to the sincerity of his seeking it. He said in the *Hikam*, "Whoever has a lofty beginning, has a lofty end."

I heard the Shaykh Sayyidi al-'Arabi, may Allah be pleased with him! relate that he heard his father, may Allah be pleased with him! say to his companions: "I guarantee intimate conversation for whoever drowns and does not struggle." The meaning, and Allah knows best — is that he means that lack of struggle is victory for the self because whoever is not helped by himself, is helped by Allah.

Know that majestic realities confirm the inward as the beautiful realities confirm the outward. All the majestic realities are divestment and attraction, and all the beautiful realities are traveling. The outward of the majestic realities is majesty and its inward is beauty as the outward of the beautiful realities is beauty and their inward is majesty. The seeker of perfection does not obtain perfection until imperfection is completed in him as perfection is completed in him. The perfection of imperfection and the perfection of perfection is the connection of beauty to majesty and majesty to beauty. Every human obtains this meaning. However, what a difference between the one who travels it with knowledge and action and the one who travels it with ignorance and negligence! You only obtain perfect profit after perfect loss. Increase is according to decrease.

The common withdraw in seeking the appetites of the self, and the elite withdraw in seeking good to attract it and in seeking evil to repel it. The elite of the elite withdraw in their Master so that they do not see other-than-Him. All phenomenal beings become veiled to them, even themselves. That is when the suns of gnosis shine on them with the lights of eye-witnessing — may Allah profit us with their *dhikr* and provide us with their love! Amin.

Know that whenever your outward is confirmed for you, it is firm even had all creatures forbidden it to you. Whenever your inward forbids you, it is forbidden even if all creatures confirm it for you. That is because your inward is knowledge and words, and your outward is action and deeds. There is no doubt that actions confirm and actions deny. "You are the witnesses of Allah in His earth." — Hadith. Or as he said, what creation confirms for you is firm, and what creation denies you has no firmness. This is speaking of the majority.

The people of the kingdom are those who are *majdhub* outwardly and inwardly. The people of the outward have those who are *majdhub* and they are their kings as the people of the inward have people who are *majdhub*, and they are their kings. Those who are *majdhub* in the common, and they are the people of the outward, are the people of kingdom and leadership. They obtain dominion over the common by attraction. Attraction is coming out of the habits of the common. Had they not come out of the attraction of the common, they would not have obtained dominion over them. Those who are *majdhub* among the people of the elite, and they are the people of the inward, are the people of divestment and kingdom and leadership over the elite of people. They are the *Salihun*. Divestment in election is leaving the habits of election. Had it not been that they left the habits of the elite, they would not have acquired dominion over them. The kings of the common are those who are *majdhub* of the common, and the kings of the elite are those who are *majdhub* of the elite. The reality of attraction is leaving habits. You must have a Shaykh to show you how to travel it. Success is by Allah.

Part of what happened to me with the Shaykh, may Allah profit us by him! is that I said, "Sayyidi! We see these majestic realities. By contact with them, we have our work and it is established. We see that you often forbid us envy of them." He answered me, "My son, I forbid you envy of them out of compassion for you so that creation will not reject you because the *faqir* who is dominated by majestic realities is rejected by the common people in every case. I do not forbid them to you. However, I command you that if you have contact with a majestic reality, that you should confront it with another beautiful reality so that the substance of the Real will not cut you off from creation." The best of commands and the most in the middle.

The slaveness to Allah ta'ala is divided into four divisions: each division is called slaveness — the slaveness of the self, the slaveness of money, the slaveness of the people of this world, and the slaveness of the people of Allah ta'ala. In general, everything which you seek, you are its slave, and everything which seeks you is your slave. You must be the slave of Allah in it as you must only seek one who will join you to your Master. There is no god but Him. The judgement is on hearts and *himma*. What belongs to Allah goes on and is joined. What belongs to other-than-Allah is cut off and separated.

Know that everyone whom creation avoids, they must need him and the must have him, whether they like it or not, as whoever avoids creation must need them and must have them, whether he likes it or not, because

all existence, as it is separation without any gatheredness in it, so it is gatheredness without any separation in it. As it is in need without any wealth, so it is rich without any poverty. The true root is one, based on itself which is above itself, by itself.

People are in two groups: one group accept increase and decrease and another group do not accept either increase or decrease. As for those who accept increase or decrease, they are the people of unsettling fear or closed yearning. Their sign is that whoever you find who accepts decrease, accepts increase. It is inevitable. The one who does not accept decrease, does not accept increase. This group which accepts increase and decrease has a portion in teaching, and speech is with it. As for the group which does not accept increase or decrease, they have no portion in teaching and no part in it. Perhaps harm will come from the one with this description who does not accept increase or decrease from his Shaykh when the Shaykh is weak. As for the one who is wise, he walks with the people of sincerity and following as he must, and he walks with others according to their weakness. There is no harm and no injury. He protects himself so that nothing afflicts him of their odour, and none of their goodness misses him. He is kind to them so that he does not drive them from good because the one who is not increased or decreased is imprisoned, an owned slave. The one who is occupied in state is free property which is liberated. He rises when he likes. Because of this meaning, you find that the strongest Companions of the Shaykhs, may Allah be pleased with them, advance to them much and push others back. However, it is according to the state. That is because the one in whom they find advancement and sincerity in seeking, they bring him near them and he profits from them and they profit from him. The one they find who wants their company, but it is according to state, they give him recognition according to his state. They place each of them according to his stage.

If you want sensory things to come to you more than meanings and if you want meanings to come to you more than sensory things, the custom of Allah ta'ala has passed that things come out of their opposites. The living comes forth from the dead, and the dead comes forth from the living. The cause of my entering meanings in the beginning of my affair was only that I had done many sensory actions and stayed in them for more than three years. I was only aware that meanings approached me and they contained me from every side so that I was absorbed in them. I continued like that until now. I found myself in a sea without a shore. Only Allah knows its end. Glory be to the Wise, the Knowing.

Part of what the Shaykh said to me — may Allah profit us by him! is, "My son. All the arts are such that whoever is annihilated in his art, norms will certainly be broken for him in it. Whoever is not annihilated in his art, never has norms broken for him in it because annihilation is acquired. Its recompense from Allah ta'ala is breaking norms in it. The author of the *Hikam* said, 'How can norms be broken for you when you have not broken the norms in yourself.' If you want to see wonder in a thing, then be annihilated in it and norms will be broken for you in it. Whatever you touch with sincerity, only touches you with sincerity. What you touch with lies, only touches you with lies." Annihilation here means sincerity in seeking.

Part of what he also said to me, may Allah have mercy on him! is, "My son, whoever dictates to you by the outward, confront him with the inward. You will overcome him and rule him. Whoever dictates to you by the inward, confront him with the outward. You will overcome him and rule him because only the opposite crushes its opposite. Speech is feminine and the answer is masculine."

Wisdom is from the lowest thing to the highest thing. Will and action are not joined but that wisdom is immediately established. That is from yourself or from your body. Your self is like other-than-you and other-than-you is like yourself. All are equal in that.

Intention is in two divisions: intention of inner meaning and it is spent in all creation by intention, and another intention opposite it which is outward sensory intention. It is company and sitting, i.e. the constant sitting of the man with the people of his art. The first finds the second. It is the meaning which finds the sensory, and it is also the reverse. The sensory finds the meaning. When man is confronted with the sensory, he grabs the meaning. When he is confronted with the meaning, he grabs the sensory. Whoever turns to a matter and does not have intention of meaning or intention of the senses, has no way to enter that matter because these two intentions are the key of affairs.

Annihilation is in two divisions: annihilation in things and annihilation from things. All things are sensory and meanings, outward and inward, high and low. Whenever you are annihilated in it from other, it is annihilation in you from other-than-you. Whenever you are annihilated in other-than-it from it, it is annihilated in other-than-you from you. Annihilation is the key of everything. Lack of annihilation is a veil to everything. Annihilation means breaking norms. In seeking the thing, all things are near you

according to your nearness to it. Its distance from you is according to your distance from it. Its love of you is according to your love of it. Its hate of you is according to your hate of it. Because of this meaning, they say that existence is like the mirror. That which you confront it with, it confronts you with, no more.

The prayer is in two divisions: the sensory prayer of the *Shari'a*, and it is the prayer of the common people, and the real prayer of meanings. Only the elite recognise it. They are very few. Man enters the sensory prayer and leaves it. Whoever enters the prayer of meaning does not ever leave it as was said to one of the gnostics of Allah ta'ala: "Sayyidi! Does the heart prostrate?" He said, "Yes, but when it prostrates, it never rises."

Whoever accepts increase, accepts decrease, and whoever accepts decrease, accepts increase. Whoever does not accept increase, does not accept decrease. Whoever does not accept decrease, does not accept increase. It is like that.

The leaders of the moment are the moment, and the moment belongs to its leaders. The leaders of the inward are the *awliya'*, the gnostics of Allah and their followers. The leaders of the outward are the kings and their followers. Whenever a man from the kings of the inward meets with a man from the kings of the outward, existence remains between them like a piece of dough in the hands of the baker. He does what he likes with it. It is like that when one of the kings of the outward and one of the kings of the inward meet, and are humble. Existence remains in their hands like dough. They do what they like with it. The kingdom of the kings of the outward is not established, confirmed, or completed except by harmony with the people of the inward. Similarly, the kingdom of the kings of the inward is not established, confirmed, or completed except by harmony with the people of the outward because the people of the outward are the people of separation, and the people of the inward are the people of gatheredness. The thing is only established by its opposite.

Know that the people of the outward aim for the inward, so they find the outward. The people of the inward aim for the outward, so they find the inward. Things are hidden in their opposites. Because of this meaning, you find that when the people of the outward want one of the people of the inward, they love him but cannot keep his company. Allah ta'ala is the Outward, the Inward. This analogy is only recognised by the gnostic of Allah or the one who takes it from a gnostic of Allah. On this

analogy, these seek the outward and the inward obeys them so that it is in their hands and they can do what they like with it. These others seek the inward, and the outward obeys them so that it is their hands and they can do what they like with it. It is like that.

The substance of Allah to His slave is on the description of their awareness, words, deeds, no more. He said, may He be exalted! *We brought them their dhikr*. He said, may the Speaker be exalted! *He shall repay them for their describing. He is Wise, Knowing*. I heard from the Shaykh Sayyidi Ahmad b. 'Abdillah — may Allah profit us by all! say, "When the tongues of peoples incline to good, they are enriched. When they incline to evil, they are drained."

Know that one man, when he is by Allah, is equal to all the reality. When a man is by himself, his station is from the reality, a station which is a leaf from a tree of existence. The one who is by himself with the one who is with his Lord is that one who places his self in a place and stays in it and only finds himself in it. Allah, the slaves, and himself have decreed it for him. The one who places himself with Allah and stays with that, he is by Allah. The one who places himself with himself and stops in it, finds himself by himself.

When you understand reliance on slaves from yourself, then beware of replacing the slaveness of Allah with slaveness of slaves. Truly the slave of Allah is the slave in all states. Whoever has himself rely on one state more than another, is a slave of that state.

The people of good do not obtain good unless they incline to the people of good. It is something easy. The people of evil do not obtain evil except that they incline to the people of evil. It is something easy, and it is like that. Whoever seeks something, he sniffs its lights and plucks its fruit.

I used to leave my house and so I went to the *zawiyya* and its lights shone on my heart while I was in my house. I also used to leave my house and I wanted something of the affairs of this world, so darkness shone on my heart. I recognised it from myself, and I was absorbed in it until I reached that need of mine. The affair is entrusted to concern. This is only understood by polishing the mirror of the heart.

The people of money have a group which enriches a man while a man does not enrich the group. It is the reverse with the people of selves. A man enriches a group and a group does not enrich a man.

Whoever has the reality appear to him in *tajalli* and the veils are broken for him so that he recognises it and realises its meanings and he is set loose in its regions, he is a wise one who is set free from the bonds of himself. He has reached his desire. Whoever does not obtain this description, is imprisoned, bound, barred, burdened, owned, because this self comes from the world of the reality and revolves around it and does not rest or abide until it returns to it, either in this life before death, or by death after life. Because of this meaning, you find that whatever you give the self, it is not content with it, even had it been given all of this world. This is because it revolves around what is stronger than it. It is the world of reality from which it came. It does not reach its desire until it reaches it.

Those who turn are in three divisions: a high group which cannot descend ever, a low group which cannot ever ascend, and a group which combine the two states – sometimes high and sometimes low. The high does not veil the low and the low does not veil the high. This group is the best of them. The author of the *Hikam* said, "Among them is the one whose intoxication overcomes his sobriety, and among them is the one whose sobriety overcomes his intoxication, and the best of them is the one who drinks and sobriety is increased, and withdraws and presence is increased." Part of the sum of the attributes of the one with this third station is that you find that he cannot remain in one state ever. Whenever you see him in a state, its opposite follows it. As the one of high things cannot have low things and the one of low things cannot have high things, so the one who joins them cannot remain in high or low. You do not see him in the highest thing, but that you find him in the lowest thing. You do not see him in the lowest thing but that you find him in the highest thing. You do not see him in the highest thing, but that you find him in the lowest thing. This is always his *adab*.

The common are those who are separated without gatheredness, and the elite are those who are gathered after separation. The elite of the elite are those who are separated after being gathered in all this. Gatheredness is not separation and separation is not gatheredness.

Part of what the Shaykh counseled me – may Allah profit us by him! is that he said to me, "My son, travel with slaveness. Its majesty is not

stronger than its beauty. Whenever its beauty is stronger than its majesty, it is turned over, and the portion of the self is no slaveness." Look at the words of al-Busayri, "If the pasture is *halal*, it does not poison the gnostic." Whenever he sees slaveness going, and he understands from himself that it is relying on that, he recognises that beauty has overcome majesty, so his self travels from that state to its opposite. "The Garden is surrounded by hated things, and the Fire is surrounded by appetites." – Hadith. May Allah have mercy on the author of the *Hikam*! The *himma* of the traveler does not want to stop with what is unveiled unless it is called by the unseen voices of the reality which seek before you, *We are a trial, so do not be ungrateful*, because the seeker of this art is always breaking norms, and the seeker of breaking norms does not rely on norms since you only find your self in the place to which you drive it. When you drive it to norms, you only find it in breaking norms. He said in the *Hikam*, "How can norms be broken for you while you have not broken the norms in your self?" because part of the norms of the self is that it does not find anything, but that it is content with it and wants to stay with it. Contentment with Allah is deprivation. Part of His custom, may He be exalted! is that He never gives you anything which you are *zahid* in and return to His slaveness, may He be exalted! but that He gives you what is nobler than it, better, and greater. He does not give you anything with which you are content and stay but that He confirms you in it and orders you to it and from it. You increase *zuhd* in what He gives you and His gifts grow immense, great, and vast. There is no end at which you are content and your *himma* stops. Look at how great this noble Lord is!

Part of the core of wisdom is that when you want gatheredness, connect yourself to separation and stay in that. Gatheredness will seek you and it will not forbid you its hand. The reverse is the same. If you desire separation, connect yourself to gatheredness and stay in it. Separation will seek you and it will not forbid you its hand. The reason for that is that gatheredness only abides by separation as separation only abides by gatheredness. "O Allah! give succession to every exiled one and give destruction to every grasping one." Or as he said, may Allah bless him and grant him peace, "Whenever the gnostic of Allah, the Wise, sees something which is unfeasible, he understands the reason in that – for what reason it is wrong and for what reason it is right." What a difference between the one who travels through things recognising them and their rules, and the one who travels through them ignorant of them and their rules. The first travels through them joyful, happy, enraptured, and obtains their good and their evil misses him, while the second one travels through them constricted, fearful, anxious, restrained, imprisoned, and obtains their evil and their good misses him. He said, may He be exalted! *Are they equal, those who know and those who do not know.*

Gatheredness is true and separation is true. Separation is in gatheredness, and gatheredness is in separation. Whoever proclaims gatheredness in the presence of separation, dies by the *Shari'a* with a sensory death. Whoever proclaims separation in the presence of gatheredness, dies by the reality with a death of meaning. Outward and inward safety is in what Shaykh ash-Shadhili said to his disciple, as-Sabbagh when he asked him about the story of separation and gatheredness. He answered him, "My son, when you want that in which is no censure, gatheredness in your secret is seen and separation in your tongue exists." May Allah profit us by all and make us among those who travel their straight path by His favour and *ihsan*!

Know that the outward has two rules: the rule of the *din* and the rule of this world as the inward has two rules: a rule of the *din* and a rule of this world. The judgement of the inward is that of the outward, no more, no less. The substance of man is one – constant, before-endless-time, after-endless-time, eternal. It has standing and it is never contained, because sometimes overflowing is in man's outward while his inward is idle, and sometimes it is the reverse – its overflowing is in man's inward while his outward is idle. Sometimes it is divided into the outward and the inward. However, judgement belongs to one over the other. It is inevitable. When the substance of the outward is stronger than the substance of the inward, the outward has the judgement. When the substance of the inward is stronger than the substance of the outward, the inward has the judgement. What increases the outward substance, decreases the inward substance, and what increases the inward substance, decreases the outward substance. It is like that. Because of this meaning, you find that when the people of hearts want to strengthen their inward, they make a ruin of their outward. It is like the one who has a portion of water, and he has two buckets. One is on the right and one is on the left. When he lowers the right bucket, the water returns to the left bucket. When he lowers the left bucket, the water returns to the right bucket. The provision is one – sometimes it is meanings, and sometimes it becomes senses. The ignorant is only aware of the substance of the senses. The one with the inner eye recognises the substance of the senses as he recognises the substance of meaning. He recognises the substance of meaning as he recognises the substance of the senses. That is, he understands that from himself in himself and recognises what is more and less than that. He recognises the reason for his increase and the reason for his decrease. The people of this art are few. The only one who travels this land is the one whose hand is taken by Allah through meeting one of the people of this art. They are few.

The common come to celestial realities by choice and only come to terrestrial realities when they come to them by force. The elite always come to terrestrial realities by choice and only come to celestial realities when they come to them by force. The elite of the elite are always fixed with their hearts on what issues from Allah. They continue in it without boredom in turning, whether it is celestial or terrestrial. He said, may the Speaker be exalted! *He is the One who is God in the heaven and God in the earth.*

Know that the slaveness to this Adamic, i.e. the one related to Allah, is a copy of slaveness to Allah. That is because the Adamic is the Khalif of Allah in the earth. Whoever performs the rights of slaveness to the Khalif, who is Adamic in every case, performs the rights of slaveness to Allah. He said, may He be exalted! *Those who make a contract with you, make a contract with Allah. Allah is above their hands.*

Know that whatever you confront existence with, it is a mirror for you. What you confront it with, it confronts you with it, from the children of Adam, the cattle, the animals, or the inanimates. Everyone recognises this in humans, and this meaning in inanimates, animates, plants and others is only recognised by the one with a piercing insight. Its manifestation in humans is stronger than in others because he is the elected of reality. His substance is from divine light and is the weight of all the reality in spite of the smallness of his service and the vastness of the reality. Look at the son of Adam. If you confront him with *adab*, he confronts you with it. If you confront him with bad *adab*, he confronts you with it. If you confront him with slaveness, he confronts you with it. If you confront him with freedom, he confronts you with it. If you confront him with height and confusion, he confronts you with it. If you confront him with being subdued and humility, he confronts you with it. The result of what you confront him with is what he confronts you with, even had you been a slave and he been a king, or the reverse.

Know that there are two annihilations: annihilation from the presence of the common to the presence of the elite, and annihilation from the people of this world to the presence of the people of the Next World. The one of the presence of the common in existence, and the one of the presence of the elite has existence in him. Similarly, the one of the presence of the people of this world is in existence, and existence is in the one of the presence of the Next World. Look at the words of ash-Shitri about teaching the *murid* when he said to him,

When you are aware of existence,
Then your ransom has appeared, so be still.
Cling to denial. Quiet your attributes.
Strike with your shield on the knots
And raise your staff.

Look at the words of Ibn 'Ata'illah in the *Lata'if al-Minan* when he said, "One only comes to Allah by two doors: the door of natural annihilation and it is death, and the door of the annihilation which concerns this group," i.e. the Shadhili group. According to how the essence of man and his attributes are strengthened from the essence of existence and its attributes in the days of his life — a year, ten years, or a hundred years, the essence of existence and its attributes are strengthened from the essence of man and his attributes, i.e. after his death. All these affairs are like His word, may He be exalted! applied to them, *Your Lord does not wrong anyone*, since man continues until he becomes a *ruh* and the reverse.

Know that the wisdom of a word can be separated and divided into a thousand words when there are many words. The wisdom of a thousand words can be gathered into one word when there is much silence. Much speech, in its abundance, becomes little. Little speech, in its paucity, becomes much. The little is a meaning of wisdom and much is a meaning of wisdom. This analogy is general in all things which Allah ta'ala makes hidden in their opposites by His wisdom and power. It is as if he said, "Silence may gather a thousand wisdoms for you while speech may separate wisdom for you into a thousand words." It is like that.

Know that Allah ta'ala gave His slave two provisions: the provision of *arwah*, and it is of meaning, and the provision of forms, and it is sensory. He guaranteed them for His slave and commanded him to take his means from them. The guarantee is the reality, and seeking means is the *Shari'a*. The common are occupied with means in sensory provision and seeking it. They are not concerned with the provision of meanings and do not recognise whether it exists or with them or is missing by the strength of their turning from it. However, had they lacked their provision of meaning, their *arwah* would have been destroyed. The elite are occupied with means in spiritual provision and seeking it, and they are not concerned with sensory provision and they do not recognise whether it exists with them or is missing by the strength of their turning from it. However, had they lacked their sensory provision, their forms would have been destroyed. The elite of the elite seek means in sensory provision and provision of meaning. They are not with their will in either of them. They are always with the will of their Lord, always pasturing where the will of their Master

drives them, in the senses or in the meaning without boredom or turning to other-than-Him, as the speaker said, "I see myself as a tool and He is my mover. I am a pen and the power is in the fingers." The common are veiled from Allah by their will for sensory provision, since sensory provision is the portion of the selves. They end up with themselves, no more. The elite find Allah in their seeking provision of meaning because provision of meaning is the portion of Allah, not the portion of the selves. Because of that, since they are for Allah, Allah is theirs. The elite of the elite are not with their will in anything. They are by Allah in all states, not by themselves. Since they are by Allah, the existence of existence is based on them. When they recognise Allah without intermediaries, they are the intermediaries between existence and the Creator of existence. They are the Khalifs. Their will is wiped out in the will of Allah ta'ala, and their action becomes His action, may He be exalted! "They command me by the command of Allah to say, 'Be!' and it is." All is by Allah's command. He judges by His power." This station is called the station of fixity by change. May Allah provide us with the love of all by His favour and *ihsan*! He has power over everything.

Whoever is humble to existence by choice, existence is humble to him by necessity. Whoever makes himself great above existence by choice, existence is great over him by necessity. That is because all existence is a mirror facing you. What you confront it with, it confronts you with it.

Say to those who see what they reject in us,
"By the purity of our drink, you see your faults in us."

Existence is a copy of you and you are a copy of it. Existence is your separation and you are its gatheredness. Existence is your property and you are its king. Existence is your essence and you are its attributes. Existence is your majesty and you are its beauty. Existence is your senses and you are its *ruh*.

Know that the *ruh* in the abode of this world is cut off, in exile, and the senses reach its people. Because of that, the bodies of most people in this world rule their *arwah*. In the Next World, the situation will be the reverse. The senses will be cut off, in exile, and the *arwah* of most people will rule their bodies, i.e. whoever has his body rule his *ruh* in this world, he is the one who in the Next World, his *ruh* will rule his body. These are the common. As for the elite, their bodies have no jurisdiction over their *arwah* in this world, and their *arwah* have no jurisdiction over their bodies in the Next World. As the judgement belongs to Allah, not to bodies and *arwah* in this world, so judgement belongs to Allah in the Next World, not

to their arwah and bodies. "A man dies on what he lives, and he is raised up on what he died." Whoever is a slave to something in this world, he is the slave of it in the Next World, i.e. phenomenal beings. Whoever is a slave of Allah, pure to Him in this world, he is the slave of Allah, pure to Him in the Next World. Then it will be said to the slaves of phenomenal beings, *Shame to you and what you were serving other-than-Allah! You are firewood coming to Jahannam*. The company of the slaves of phenomenal beings is entered by the slave of his self, the slave of the Adamic of his species, and the slave of the dirham and the dinar. We ask Allah ta'ala to protect us from the bondage of our selves and from the bondage of phenomenal beings and to make us His slave, sincere to Him in all states by His favour and to give us success in that by His mercy, generosity, and nobility.

Know that when the one with a claim is by Allah, or the friend of a Shaykh is by Allah, then he is equal to all the reality. Had there been 100,000 men, they could not take his station. The earth filled with men would not take his station. He outweighs all. If the claim is not with Allah or with the company of one who is by Allah, he is a *mushrik*. "When we are by Him, we boast a proof over all free men and slaves. If we return to the *din*, our proof resembles that of the Jews."

Know that all the inward is meanings and all the outward is sensory things. However, the inward steals something of the sensory things from the outward, and the outward steals something of the meanings of the inward. The sensory things of the inward becomes metaphorical, not basic, as the meanings of the outward become metaphorical, not basic. The wisdom of Allah ta'ala in that is that the outward is only established between the duality of the senses and the meaning, and the inward is only established between the duality of the senses and the meaning. The reality of the inward is the meaning and its *Shari'a* is the senses. The reality of the outward is the senses and its *Shari'a* is the meaning. It is like that.

Know that whoever recognises the Real, and He alone is what He recognises, only recognises Him and Him alone between his self and his money. Whoever is ignorant of Allah — glory be to Him! and denies Him, only denies Him and is ignorant of Him between his self and money. He is with perfect profit as He is with perfect loss. He said, may He be exalted! *Allah buys from the Mu'minun their selves and their property for that they have the Garden*. The people of the outward understand it as the Garden of the Next World, and the people of the inward understand it as the Garden of witnessing and eye-witness in this world and the Next. All is sound. In the *Lata'if al-Minan* of Ibn 'Ata'illah, I found

that he said, "Allah has a garden in this world. Whoever enters it, does not yearn for the Garden of the Next World." What a difference between the seeker of this world and the Next, and the seeker of the Creator of this world and the Next. What exists is from your loss and what is lost is from your existence.

Your seeing the slave who sees the Master establishes for you the station of witnessing the Master. That is because the slave who sees the Master has nothing of slaveness except its phantom. In truth, he sees himself by himself, and there is no slave since it is impossible that the Real be recognised by other than the Real or that the Real be seen by other than the Real. However, when Allah — may His praise be magnified! wants to manifest to Himself by Himself in intermediaries, He, may He be exalted! lifts the veil from His Face and gives a *tajalli* to the one He chooses among the lovers of His slaves. The slave is annihilated in that so that no trace of him remains. In that, Allah remains with the witnesser of Himself by Himself in Himself. In that, the common remain, and He hears by Himself in Himself, and He speaks to Himself by Himself in Himself. In that, the common remain. They see that in that, the slave is a phantom of a slave, not the slave, because the slave has been annihilated and has vanished and departed. Only Allah remains. That phantom which the common see, i.e. the phantom of slaveness is in their eyes, not in the *wali's* because the *wali* was a slave before Allah's manifestation to Him. "The truth came and the false departed." The people of the veil are not aware that slaveness is opposite this station and that by which slaveness reaches its people is the veil which veils this station. It is the only key by which this station is opened. Whoever arrives, arrives by it. Whoever is cut off, is cut off by it. This phantom which the common see is as we said, in the eyes of the common, not in the *wali*.

The eye rejected the light of the sun from conjunctivitis.

The mouth rejected the food of water from illness.

Glory be to the One who made the veil the source of the door as He made the door the source of the veil. Glory be to the One who punishes by what He shows mercy when He wills, and who shows mercy by what He punishes when He wills. Glory be to the Powerful, the Wise.

Use of power is use of gatheredness as use of wisdom is use of separation. The one of gatheredness says to the thing " 'Be!' and it is" by oneness, and the one of separation says to the thing " 'Be!' and it is", and it is by duality. Use of wisdom is only with the common and use of power is only with the elite. Use of both of them together, by wisdom in its moment

and by power in its moment is with the elite of the elite. Wisdom is His wisdom, may He be exalted! He created His Adamic slave and gave it to him as a gift from Him to him. Power is His power, may He be exalted! He made it a privilege from Him, may He be exalted! He only gives use of it to His slave who He lets enter His presence from the elite or from the elite of the elite. As for the one who He does not bring into the presence from the common, he has no portion in use of power. Use of wisdom is enough for them. Wisdom is His wisdom – may He be exalted! and power is His power. Glory be to the One who made the common common and the elite elite by wisdom and power.

Know that the procreation of the art is its life and increase, and lack of its procreation is its death and decrease, because whoever is not in increase, is in decrease. Part of the sum of the procreation of the art is the connection of the people of the art to the self and to money. From the procreation of the self is much speaking with the people of your art and much listening to their speech, much looking at them and much smelling of their scents and much sitting with them and turning with the feet to them constantly. Part of the procreation is being like them and taking on their ornaments and their states. Part of the procreation of the art by the self is also much traveling in lands and much meeting with creation, elite and common, so that he does not turn from anyone he meets in creation – poor or blind, rich or bankrupt or any of the people of the treasury or any among weak or strong people. Their art procreates with the people of their art and with other than the people of their art. Whoever wants his art to be procreated from the people of election first, begets with humans, then with animates, and then with inanimates, then with airs, then with celestials, then with terrestrials, then with himself by himself for himself so that he only finds himself in existence. As for procreating the art by money, it is by generosity with it and spending it on the people of the art as was said, "Love without expending is hypocrisy." The poet said:

Spend your *ruh* with your property on the Beloved,
And buy Him a mount from the excellence of your capital
In order to reach the Desire and obtain your hopes.

Part of the sum of His favour, may He be exalted! to you is that He gives you these two doors by which to reach Him: the door of your self and the door of your money. Glory be to the Giver!

Know that the root of existence is kingdom and its branches are kingdom and its fruits are kingdom and all of it revolves around the kingdom. Its kingdom is in it from it on it by it to it. Kingdom is separation and

Malakut is gatheredness. Separation is the source of gatheredness, and gatheredness is the source of separation. There is only the Real and the reality.

The ear feeds the *ruh* by hearing with benefit and harm, as the mouth feeds the body by eating and drinking with benefit and harm. Hearing is a meaning which feeds a meaning, and it is the *ruh*. Eating and drinking are sensory, they feed the senses, and it is the body. You stand between the two of them, i.e. between senses and the meaning. Your meaning establishes your senses, and your senses establish your meaning. Had your senses been invalidated, your meaning would have been invalidated. Had your meaning been invalidated, your senses would have been invalidated. However, by the existence of the two of them together, you are always existent-non-existent, always living-dead, always a king-slave, always mighty-abased, always powerful-incapable, always strong-weak, always high-low, always near-far, always cut-off-joined, always outward-inward to what has no end of opposites which Allah ta'ala gathers in you by His wisdom. Glory be to the Wise, the Knowing! May Allah have mercy on the Shaykh of our Shaykhs when he said:

The heart is a Sultan in a house.
The eye is the key of the door,
And the ear is the hearer of insult.

Know that opening is according to the indication of the *himma* of its owner. If it is great, opening is great. If *himma* is small, it is small. If *himma* is immense, it is immense. If *himma* is wretched, it is wretched. As for the manifestation of the results of opening, they are gathered in following the desires of the self, and directing it towards that to which it is commanded, without suspicion, because the self has come from the presence of the Real, and it only indicates the Real. Once the direction of the gnostic is sound to Allah and when he recognises that from himself or when someone among the people of his art who protects him recognises it, suspicion of his gnosis becomes *haram*. We are speaking of this about its people, not about most people.

This making *haram* is by the consensus of the people of gnosis of Allah, those who are clever in the knowledges of the self – may Allah honour us with their *dhikr* and make us and them among those obedient to them. We are speaking of its people, i.e. those who have realised the fine points of knowledge of Allah. There is no doubt that opposition to the self joins its people to Allah ta'ala. Following the self also joins its

people to Allah, but each station has a statement as the self's indication of its Master is its *Islam*, and its lack of indication of Allah is its *kufr*. Whoever has a self which is *kafir*, only opposition to it brings him to Allah. Whoever has a self which is *Muslim*, only following it brings him to Allah. Each seeks by what is appropriate to his station.

The branching out of the planter of the trees of the outward is only until fruits appear for him. The fruits of the trees of the outward are the inward. Fruits increase the manifestation and it increases rest and comfort until its fruits are completed and end. In that, his rest and blessing are completed and end. It is like that with the one who plants the trees of the inward. They only put forth branches until results appear to it. They are fruits. The fruits of the trees of the inward are the outward. The fruits of the outward increase the one of the inward in manifestation, and it increases rest and comfort until its fruits are completed and end. In that, his blessing and rest are completed and end. The fruits of the outward are the inward, and the reverse, and the fruits of the inward are the outward. The results of the outward are the inward as the results of the inward are the outward. This analogy appears in planting the earth since you find that trees become fruits, and fruits become trees. It is like that.

Two sound designations for the self are taken from the land of election in the world of the self. Each of them is a road in it. Some of the people of the first elite go on it and think that the life of man is his *ruh* and his death is his body. Now, in this world, his life is hidden in his death. Since life is hidden in death, death has jurisdiction over life. Because of that, man has no rest in this world. It will be the opposite of this in the Next World. The rule of that will be overturned. As his life, and it is his *ruh*, is hidden in his death which is his body, in the Next World, his death, which is his body, will be hidden in his life, which is his *ruh*. The jurisdiction goes to life over death. Because of that, man acquires rest. When jurisdiction belongs to death, he is burdened. When jurisdiction belongs to life, he is at rest. The people of another expression think the opposite of this matter. They think in that, or it appears to them, that man's death in this world is hidden in his life, and in the Next World, his life will be hidden in his death. That is because his body is dead. Now it is alive by the life of the *ruh*, and in the Next World it will be the reverse of that. His *ruh* is alive and will be dead, i.e. as by the death of the body. As jurisdiction belongs to life over death in this world, so jurisdiction belongs to his death over his life in the Next World. Each of these two expressions indicate that when man is dead – and he will be dead in the Next World, his death is not separate from his life and his life is not separate from his death, whether he is in this life or the Next. The custom of Allah in His

creation is that He, glory be to Him! made two of everything. However, authority belongs to one over the other in the moment. That moment is followed by another moment in which the ruled is the ruler and that which was the ruler is the ruled. This is in man and in existence.

O brother! Also look at these words and reflect on them. They were spoken by the Shaykh of our Shaykhs, Sayyidi al-Majdhub, may Allah profit us by him! By Allah! You will find in it the cure for what happens to you from the harshness of the lovers from whom you did not think that would issue. However, where you find the most beloved of lovers to you, you will find the most hostile of enemies to you. The place of strong perfect good and sincerity is the place of strong evil, decrease, and lying. A thing does not rise and appear, but that you find its opposite rise with it, accompanying it. It rises as the other rises. He said:

We sleep on the thorns of the acacia
And we smile at our enemy's face,
And we throw our heels into competition
And we run until we are exhausted.

Know that man is based on the wisdom on which existence is based. It is the varieties of the rightness of man. Allah made his structure by differences. The corruption of man and his annihilation are due to staying with one state more than another. Similarly, the judgement of existence and man are the same. It is like that in sensory things and meanings because Allah ta'ala is Wise, Beautiful. All that He created is in the very limit of wisdom and the very limit of beauty. All that He brought into existence is for you in yourself and in existence. In it, you are in the very limit of need because He said, may He be exalted! *They are still in differences*. Difference is a condition in the structure of man and the structure of existence. So lack of difference is not a condition in the structure of man and the structure of existence. Because of this meaning, you find that man and existence still differ in eating or speaking or hearing or seeing or smelling or walking or sitting or moving the hand or its stillness, or moving the face or its stillness. It increases in soundness from the direction of the senses or the meaning. Whenever he stops with something other than its opposite, corruption enters according to the length of standing. It is to the extent that, had standing persisted for a long time, men would have vanished and departed. Whenever he says, "It is right like that," or "It is not right like that," he is ignorant of the wisdom of Allah ta'ala in himself or in others. This wisdom joins the excellence of forms, the excellence of *arwah*, and the excellence of existence. Similarly, existence is only with the existence of differences. All decrease is with the lack of difference in existence and man.

Know that harmony is gatheredness and it is kingdom, and difference is separation, and it is property. This kingdom and property are two constant states which always alternate on man. Man is never free of them, either he is a gathered king or a separated slave, no more. By this overturning, the existence of man continues. Had it been kingdom without property, it would have been false. For that reason, had it been property without kingdom, it would have been decrease. However, by joining them, the kingdom and Sultan are established. Glory be to the One who placed his kingdom in his property as He placed his property in his kingdom! According to the greatness of kingdom, property is great, and according to the greatness of property, kingdom is great. He made all these great matters gathered in man. In him, He gives a *tajalli* in the perfection of the manifestation. In him, He also hides the perfection of the inward. When you look at man in the state of Allah's *tajalli* in him, you find him a true king. If you look at him in the state of the *tajalli* of the inward of the Real in him, you find him a true slave. Part of the matter is that which ash-Shitri referred to when he said,

I am Beloved and lover. There is no second.

Glory be to the One who gave to this man this great matter. Part of that also, is that you find according to man's rise in kingdom, he descends in property. According to his descent in property, he ascends in kingdom. Had his rising been weighed with his descent, it would have been equal. When descent is by choice, rising is necessarily as much as it is. When rising is by choice, descent is necessarily as much as it is. Such is the custom of Allah in His creation. Glory be to the Wise, the Knowing!

Know that kingdom and property are two states which alternate on every human. One evicts the other as summer drives winter away and as winter drives summer away. Whoever wants kingdom to last without property or property to last without kingdom, he is like the one who wants it to be summer without winter or winter without summer. However, the elite travel property by choice, and it is slaveness until kingdom comes suddenly to them by force. Then they become free kings, whether they like it or not. The common are the opposite of that. They travel kingdom by choice — and it is freedom, until slaveness comes suddenly to them by force — and it is property. They become owned slaves, whether they like it or not. The custom of Allah, glory be to Him! has preceded that things are hidden in their opposites. He said, may He be exalted!

You will not find any change to the sunna of Allah.

Know that no man is free of either being a teacher or taught, no more. Whenever teaching by another ends for him, he starts to teach another. There are these two states, and there is no third. Whoever wants a third, it is invalidity and halting. Invalidity and halting is something which Allah ta'ala did not create. Whoever wants it, wants to fight the power of before-endless-time and after-endless-time. There is no doubt that whoever wants to wrestle with power is brought to the ground in every case.

I heard the Shaykh, may Allah profit us by him! say, "The keys of all things are clinging to their opposites constantly by harmony with the people of the art and nearness to them."

Know that use of silence is like use of speech, and use of speech is like use of silence, no more. When the one of use of silence meets the one of use of speech, and they are together, the one of silence overcomes in every case because silence is terrestrial and speech is celestial. When the terrestrial is joined to his terrestrials, and the celestial is joined to his celestials and they are together as we said, the one of terrestrial things will overcome without a doubt.

What a difference between the one who recognises Allah ta'ala in everything and the one who recognises Him in one thing more than another. This meaning is designated by acquiring exaltation for the people in everything by everything for everything. They are the gnostics. The others acquire exaltation in one thing more than another or in one thing more than things. Exaltation by it is in the beginnings, and endings reach it. People are in ranks and stations. Each of them takes from it according to what is opened to him. If not, there is no exaltation, and no exalted for the exaltation and not the one who exalts or the one who does not exalt because the people of *Makka* are more familiar with its work and speaking with its people.

The swiftest proof of a man's election is two matters: his knowledge of the reality or his acting by it. If there is neither knowledge nor action, there is no election. This knowledge in reality is in two divisions, as is acting by it also in two divisions. Knowledge of the unseen worlds of existence and knowledge of the unseen things of selves also indicates election. Similarly, acting by existence and acting by the selves indicate election. This is because whoever has knowledge of the unseen things of the selves, certainly has knowledge of the unseen worlds of existence. Whoever has action by the selves, certainly has action by existence. "Whoever recognises himself, recognises his Lord" is enough for you in that.

Glory be to the One who placed judgement in slaves between their *arwah* and their bodies. It is just. As the judgement in time is between coldness and heat and it is balanced, He was just and gave bodies force and a time in existence with the existence of heat. The state alternates, and the matter gets altogether reversed. By His wisdom, He – glory be to Him! also gave the *arwah* force and a time in man in spite of the existence of bodies. As the matter is reversed in man, so it is reversed in existence. The rule of cold is overturned. He gave force and a time to heat in existence in spite of the existence of cold. The time of bodies from man – and it is the time of this world – is in the position of winter from existence. The time of the *arwah* in man – and it is the time of the Next World, is in the position of summer in existence. May Allah show mercy to the speaker! "Tomorrow the selves will be repaid for what they did, and the planters will reap what they sowed." In this analogy, man is dead in this world and the Next by his body, alive in this world and the Next by his *ruh*. His life is in his death and his death is in his life. Whoever says, "dead" has spoken truly because he is dead in this world and the Next. Whoever says "alive" has spoken truly because he is alive in this world and the Next. His death rules his life. In the Next World, it is the reverse – his life rules his death, although in this world his death is only based on his life, and in the Next World his life is only based on his death. However, jurisdiction belongs to the one which dominates the moment. We divided man by existence because man is a copy of existence. It is said that existence is a copy of man. All is sound. Sayyiduna 'Abdu'l-Qadir al-Jilani, may Allah have mercy on him and may Allah profit us by him! said in one of his *qasa'id*:

Your self contains all of the reality. I indicate with earnest words, and I do not deceive.

What decreases sensory things, increases meanings. What decreases meanings, increases sensory things. Man is between. Whenever the gnostic wants meanings, he ruins the senses to strengthen the meanings. When he wants the senses, he ruins the meanings to strengthen the senses. He is an interspace between them. The senses and the meaning are his slaves, and he is over them. The ignorant is the reverse. Senses and meanings are two kings, and he is their slave. They compete with each other over him. The one who wins does what it likes with him, by force. The knower is a king and the ignorant is a slave.

Know that the wisdom of Allah is not compassionate to anyone and it is not concerned with anyone. Whenever its conditions are fulfilled, it appears in any case, whether its conditions are fulfilled from the knowledge

of the one who knows it or from the ignorance of the one who does not know it. The wisdom of Allah ta'ala in all affairs is slaveness. He said, may He be exalted!

Whoever is given wisdom is given much good.

We said that whenever its conditions are fulfilled it appears, i.e. its fruits appear. The fruit of the attributes of slaveness is the manifestation of the attributes of sovereignty. The attributes of slaveness do not appear but that the attributes of sovereignty appear inseparable from them. He said in the *Hikam*, "Realise your attributes and He will help you with His attributes." He also said,

If you were to reach Him only after obliterating your wrong actions and pretensions, you would never reach Him. However if He wants you to reach Him, He covers your attributes with His attributes, and your description with His description, so He brings you to Him by what is from Him to you, not by what is from you to Him.

Look at how the Shaykh, may Allah profit us by him, evaluated covering the attributes of slaveness by the attributes of sovereignty. Slaveness is in two divisions: slaveness before annihilation, and it is the slaveness of the *murids* to the Shaykhs of the people of the Path, and it is a condition for entering the Path. If it is gone, then entry is invalid. Another slaveness is after annihilation. It is what is called "going-on". It is also called the slaveness of the people of the ends. It is the rank of the king. The slaveness of the people of the beginnings is *adab* with the Shaykhs of the people of the Path. The slaveness of the people of the ends is *adab* with Allah in the presence of witnessing on the carpet of realisation. The beginning is by slaveness and the ends reach it. As it is strong in the beginnings, it is strong in the ends. He said in the *Hikam*, "Beginnings are the place of *tajalli* of the ends." He also said, "Whoever has a lofty beginning, has a lofty end." That which is between the beginnings and the ends is the station of annihilation. It is the key of the slave's journey from the world of himself to the world of his Lord. The slaveness of the beginnings is the key of annihilation. Whoever has no slaveness in the beginnings has no portion in annihilation, let alone what is after it. Also, the slaveness of the ends is the key to going-on. Whoever has no slaveness in the ends has no portion in going-on, let alone what is after it. Among the beginners, whoever has the slaveness of beginnings come to him and supposes that he has acquired the slaveness of ends and stops with it, his foot slips and from that he acquires halting and satisfaction with the self and seeing exaltation of himself over the slaves of Allah and love of leadership, love of this world, love of rank, joy at creation turning to him and sorrow when they turn from him and so on to what has no end of ruinous qualities which are incompatible with

slaveness. When slaveness collapses, the two doors are shut in his face and he is driven from the door of the Master, may Allah protect us from that! This is the greatest affliction. It mostly strikes the people of beginnings who enter the Path without the friendship of the Shaykhs, the clever, those who recognise the devices of the selves and their branches and politics in that, as was said, "The only one who has success is the one who wins the company of the one who has had success." He said in the *Hikam*,

They are forbidden arrival because they squandered the roots.

What is between the slaveness of the beginner and the slaveness of the one at the end is like what is between the living and the dead. Abu'l-Mawahib said in this meaning: "The ignorant resembles man. How far the mark! How far the mark!" His state is not like the other's state. Annihilation is the cradle of *wilaya*. Whoever has no cradle, has no *wilaya*. Whoever has no slaveness has no annihilation. Slaveness is the key of all openings, unseen and present. Whoever undertakes to teach the *murids* before he reaches the station of going-on, leads astray himself and whoever follows him. That is because the one with the station of going-on is finished with teaching himself 'discipline'. Whoever is finished with teaching himself discipline, there is no harm in him when he undertakes to guide others, as opposed to the one of annihilation.

Mithal: the flat clay pot in the kiln being cooked. One does not know whether it will come out sound or with a fault. The one of annihilation is in the position of the twenty year old, and the one in the station of going-on is in the position of the forty year old. What is before twenty indicates twenty for annihilation as what is between twenty and forty indicates going-on. As we said, slaveness is the key of all in all states. O Allah! make us Your slaves in all states and teach us from Your knowledge that through which we will become perfect in life and death!

Oh brother! Slaveness is the noblest and greatest of what the Chosen chose, may Allah bless him and grant him peace! of what Allah, the Blessed and Exalted! gave him choice in, and he chose to be a prophet-slave, hungry one day and full one day. Had anything been better than it in existence he would not have chosen it in all that his Master gave him a choice, glory be to Allah! The Prophet, may Allah bless him and grant him peace, is the *Imam* of the gnostics. He did not find anything better than it, so he chose it for himself and commanded it for all his Companions, may Allah be pleased with them, the Followers, and the Followers of the Followers, and whoever follows them with *ihsan* until the Day of the Reckoning, may Allah be pleased with them!

Speech is the tree of might and it only bears the fruit of abasement for the one who plants it. Silence is the tree of abasement. It only bears the fruit of might for the one who plants it. Such is the *sunna* of Allah in all existence, unseen and present, sensory and meaning. If you realise you will find things issuing from their opposites. The living issue from the dead, and the dead issue from the living. Silence and speech are two realities, and there is nothing in man stronger than them and more effective. We said that the tree of speech is might and its fruit is abasement, i.e. speech in the beginning of its articulation is might, then it immediately changes and becomes abasement for its owners. The tree of planting of the senses bears fruit after a while and the tree of meanings immediately bears fruit. There is no length of time between its planting and its fruit. It is what is between concern and acting by it.

Sometimes the *wali* speaks to his Lord from himself by himself in himself, and sometimes he speaks to him from his species in himself by himself from himself. The hour of the conversation of Allah is intoxication, and the hour of conversation of creation is sobriety. He is always between intoxication and sobriety. His self is as if it were an interspace between two worlds: the world of Allah and the world of creation. If you like, you could say: the world of *Shara'i*, and it is the world of creation, and the world of realities and it is the world of Allah. It is as it was said, "Whoever has the *Shari'a* and does not realise has strayed. Whoever realises and does not have the *Shari'a* becomes a *zindiq*. Whoever joins the two states has realised."

Know that the nobility of attributes does not appear but that you find that the honour of the existence of the essence is manifested afterwards in that. Its value is raised, like speech after silence, food after hunger, ease after hardship, giving after withholding, rest after toil, or wideness after constriction. If you find the attributes without the essence, they are demeaned. Whoever brings them is demeaned. He does not perceive their value and makes light of them as he makes light of much speech instead of silence, and food instead of need, and vastness instead of narrowness. The value of things is only recognised by their existence with their opposites. If not, they are demeaned and the one who brings them is demeaned.

The abasement of the actions of the one of annihilation is the reason for the might of his words. Because of that, you find him a slave in his kingdom. The might of annihilation is based on the abasement of actions as the might of going-on is based on the abasement of words. The annihilated without abasement in his actions, has no might in his words as the one going-on without abasement in his words has no might in his actions.

His annihilation is confirmed, his going-on is not confirmed. The might of words is certainly only with the abasement of deeds as the might of deeds is certainly only with the abasement of words. The might of words with the might of deeds together is impossible as the abasement of words together with the abasement of deeds is impossible. That is because there must be difference. The structure of man is based on it. He said, may He be exalted! *They are still in differences.* Had differences been absent from man's structure, he would have immediately been destroyed, vanished and departed. Glory be to the One who created man in the best proportion and made him differ in all his aspects: his words — a word differing from a word: his actions — an action differing from an action: his essence — a limb differing from a limb: his attributes — attribute differing from attribute: his states — a state differing from a state: his stations — a station differing from a station: his moments — a moment differing from a moment: his food — food differing from food: his will — will differing from will and so on to that whose limit among the differences which he contains is only known by the One who created them in him by His wisdom and power, glory be to Him!

Know that reports of war are only brought by one who has seen its battle. As for the fighter, he is occupied with the acts of war, distracted from the reports of war. Information is knowledge and deeds are action. The place of knowledge is the inward and the place of action is the outward. Man is never occupied with both the outward and the inward. Allah did not place two hearts in a man's breast. The *sunna* of Allah ta'ala has passed in His slave, man, that when he is occupied with his outward by action, the knowledge of the inward ceases. When he is occupied with his inward by knowledge, the action of his outward ceases. Joining knowledge and action in man in the same moment is impossible. Whoever speaks of joining them is ignorant of himself. There is no doubt that the one who is ignorant of himself is ignorant of his Lord. People are in two groups: common and elite. The common are in two groups also: the people of deeds, and they are the kings, and the people of words, and they are their slaves. Similarly, the elite are in two groups: the people of actions, and they are the kings, and the people of words, and they are the slaves. Why are the people of action among the common the kings of the common, and the people of actions of the elite kings of the elite? That is because the one with knowledge is celestial and the one with action is terrestrial. The hand of the terrestrial is always over the celestial in any state. He said, may He be exalted!

Yet We desired to be kind to those that were abased in the earth and to make them leaders, and to make them the inheritors, and to strengthen them in the earth.

If you have knowledge of the Path and have a portion in it by realisation and affirmation, then look at the people of the station of annihilation. Why do people reject them altogether? That is because their station is a station of height, might, immensity, elevation, and kingdom, in their inward parts. For that reason, all creation rejects them outwardly. Look at the station of the people of going-on. Why do you find that all people abase themselves to them as their slaves, at their command and prohibition? That is because their station is a station of slaveness, abasement, weakness, being subdued, and property inwardly. Because of that, all creation seeks them until they become kings over all outward existence. However, there is only going-on after annihilation. Every one going-on is annihilated, but not every annihilated one has going-on. Whoever claims going-on before annihilation is deluded and deceived. His self plays with him and lies to him. He is like the one who builds a castle without foundation. The only one who distinguishes between the going-on from annihilation and the going-on after annihilation is the one who obtains annihilation by the station of annihilation and obtains going-on by the station of going-on, after the arrival of the station of annihilation. When the one with the station of annihilation exalts himself over all existence, all existence exalts itself over him. When the one of the station of going-on abases himself to all existence, all existence abases itself to him. The beauty of the one in the station of annihilation is for himself and his majesty is for existence. For that reason, he is rejected and isolated in all existence. The majesty of the one with the station of going-on is for himself and his beauty is for existence. For that reason, he is accepted, loved, a king confirmed over all existence. Annihilation is the key of the kingdom and its door. Going-on is the making-firm of the kingdom and its establishment. Success is by Allah!

Speech is celestial because it arrived from the presence of the kingdom, and it is the heart of the inward. Action is terrestrial because it arrives from the kingdom of dominion. It is outward of limbs. The presence of the kingdom, and it is the heart, is gatheredness, and the presence of property, and it is outward limbs, is separation. Gatheredness is a king over separation, and separation is the property of gatheredness. Since things are hidden in their opposites, kingdom — and it is speech, becomes property itself, as property, and it is action, becomes kingdom itself. It is so much so that the name property (*milk*) is kingdom (*mulk*), and the word kingdom (*mulk*) is property (*milk*). Whoever wants something, must have its opposite. That action is lower than speech, and its possessor is higher than the one with speech. Speech is higher than action, and its possessor is lower than the one with action. The one of speech is a king with himself, a slave with his species. The one of action is a slave with himself, a king with his species. If you want to possess gatheredness, you must have speech. If you want to possess separation, you must have action.

If you want to have gatheredness, you must have words. If you want to have separation, you must have actions. The word of the inward is reflection, and the word of the outward is *dhikr*. When you cling to *dhikr*, and it is the word of the outward, you will have the word of the inward and it is reflection. When you cling to reflection, and it is the word of the inward, you will have the word of the outward, and it is *dhikr*. When *dhikr* and reflection are joined in you, the suns of gatheredness shine on you and you appear between them because gatheredness is meaning, and all words are meanings. Meditation is feminine and *dhikr* is masculine. When they marry a child grows between them who is called gatheredness. It is as ash-Shitri said, may Allah have mercy on him:

Do not look at vessels.
Dive into the sea of meanings!
Perhaps you will see Me
In the company of the Sufis.

When seeing leaves meanings, there is no wonder, because looking is a meaning and words are meanings. It is like that with actions. The action of the outward is norms and the action of the inward is breaking norms. The key of breaking norms is norms, as the key of norms is breaking norms. Whenever norms and breaking norms are joined, the suns of separation shine from between them because all actions are sensory and all separation is sensory. Norms are feminine and breaking norms is masculine. When they marry, a child grows between them who is called separation. If you want results – join your outward word and your inward word – it will become masculine, and join your outward action and your inward action – it will become feminine, the wife of the masculine. Then marriage will occur between them and they will produce a child to whom the necks of the people of the seven heavens and the seven earths will bow by the command of Allah ta'ala. His attributes are knowledge and action, and his essence is light, and his name is the *Khalif* of Allah ta'ala in His earth. His words are, " 'Be!' by the command of Allah!" and it is, and his actions are to turn existence about in his hand like a ball. His will is that whatever you see emerging in all existence, only emerges by his contemplation and will. His foot in that is on that of the Prophet, may Allah bless him and grant him peace. His beloved and his lover is in the presence of *ihsan* before the King, the Judge.

Know that all the attributes of sovereignty are gatheredness. Gatheredness certainly only has separation issue from it. Similarly, all the attributes of slaveness are separation and certainly only gatheredness issues from separation. Whoever wants to separate from everything and to everything and perhaps even be separated from himself, must take on the character of

the attributes of freedom. Whoever wants to be gathered to everything and on everything, and perhaps even gathered to himself must take on the character of the attributes of slaveness. The attributes of freedom are like might, pride, power, wealth, strength, hearing, seeing, and speech. These are some of the attributes of freedom. They are all gatheredness. Whoever takes on the character of any of them, his affairs are separated, whether he likes it or not, until that may bring him to the separation of his *ruh* from his body. The attributes of slaveness are like abasement, humility, incapacity, poverty, weakness, silence, lowering the eye, and lack of hearing. These are some of the attributes of slaveness which are opposite what we mentioned of the attributes of freedom. They are all separation. Whoever takes in the character of any of them, i.e. the attributes of slaveness, his affairs are all joined, whether he likes it or not, until that may lead him to gather his heart to his Lord and by his Lord. This is the goal, as one of the *fugara'* said, "By Allah! We only find might true in abasement." He said in the *Hikam*, "Realise your attributes. He will help you with His attributes." Whoever wants all the doors to be opened for him, must have the attributes of slaveness. Whoever wants all the doors to be shut in his face, must take on the character of the attributes of freedom.

Know that Allah ta'ala gave the slave two provisions: sensory provision, and it is the provision of bodies, and provision of meaning, and it is the provision of *ruh*. Two *himmas* do not enter into the heart of man. He has only one *himma*, either *himma* for sensory provision or *himma* for provision of meaning. Whoever seeks sensory provision, provision of meaning seeks him, and whoever seeks provision of meaning, sensory provision seeks him. The one occupied with sensory provision is burdened in his body, ignorant of himself, ignorant of his Lord. The one occupied with provision of meaning is at rest in his body, gnostic of his self, knowing of his Lord. The one of sensory provision is dark of heart, even if his luminosity is in his outward. The one of provision of meaning is luminous in his heart, even if his darkness is on his outside. Darkness of the senses breaks off the one of sensory provision from the meanings. If meanings are lacking, he becomes ignorant of himself. If he is ignorant of himself, he is ignorant of his Lord. The light of meaning – and it is the *ruh* – of the one of provision of meaning leads him to occupation with meanings. By occupation with meanings, he becomes a gnostic of himself. When he is gnostic of himself, he has gnosis of his Lord. Shaykh ash-Shitri said in this meaning,

Do not look at vessels.
Dive into the sea of meanings!
Perhaps you will see Me
In the company of the Sufis.

Zuhd in sensory provision confirms the existence of meaning. The existence of meanings confirms the gnosis of the self. Gnosis of the self confirms gnosis of Allah. Desire in sensory provision confirms the lack of meanings. The lack of existence of meanings confirms ignorance of the self. The existence of ignorance of the self confirms ignorance of Allah.

Shaykh ash-Shadhili, may Allah have mercy on him, said, "O Allah! You have sentenced the people to abasement until they become mighty.", i.e. outward abasement by action is meant, not inward by word and concern. He said, may He be exalted!

Allah will see your work, and His Messenger, and the mu'minun,

as opposed to what most of the *fuqara'* have today. They are ruined by love of rank, love of this world, love of appearance, and love of leadership. They suppose that inward abasement is power and concern is what is demanded of them. They stay with it but the situation is the reverse of that. When the matter becomes great for them because of their errors, they cannot make themselves travel from the world of their loves and their nature because of compassion for these and fear that their manliness will fall with people. That brings them to the heart of the realities of knowledge if they then make abasement their goal outwardly and openly and inwardly and secretly. If, however, they seek help in that by letting creation turn to them, and by exaltation of rank, manliness, and gathering dirhams and dinars, then by that, they direct themselves from the path of guidance and lead astray whoever follows them among the common. They do not know that turning to creation is turning away from and avoiding Allah, and vice versa. May Allah have mercy on Abu'l-Mawahib when he said in his Laws: "Whenever the situation of the wali is high, seeing him is insignificant in the eyes of the common." If not, whatever the judgement of the common is on his outward, the judgement of the elite is on his outward. Abasement in this meaning is slaveness. There is no doubt that slaveness is the key of the treasures of sovereignty. Whoever plants slaveness, and it is abasement to Allah and to the slaves of Allah outwardly and visually, it bears the fruit of might by Allah outwardly and visually before the heads of the witnesses. This is the goal. He is among those who enter the statement of the Shaykh, "Oh Allah, the people have been sentenced to abasement until they become mighty." If he plants might in his outward visually, it will certainly bear the fruit of outward abasement visually. What error is like the one who wears the garment of those related to Allah, and by that he desires that creation will turn to him and he will have rank and leadership over them and gathering this world and filling up reputation and rising rank with governors and leaders of the people of this world. He is content

with that and pleased with it instead of might by Allah and by Him from what is other-than-Him. He said, may He be exalted!

*Those whose striving goes astray on the life of this world,
while they think they are doing good.*

May Allah have mercy on Sayyiduna and Mawlana Abdas-Salam b. Mashish when he said in his *Munajat*, "Oh Allah! The strongest of what they ask You is the subjugation of creation to them, and they are pleased with You by that. I take refuge with You from that," until he said, "I ask You to hand creation to me so that I have no refuge or shelter except You." Election is *zuhd* in the might of the outward. If there is no election in the outward, there is no election. "I am commanded to judge by the outward — and Allah takes charge of the secrets." — Hadith.

Oh brother! Know that whoever has a sound relationship to the reality so that there is no separation between him and it, he is the one who obtains the kingdom of this world and the Next, an eternal kingdom of after-endless-time. The one with this station is the Khalif of Allah on His earth over all His creation. The one with this station disposes of all the reality. At his hand, the provision of creatures are all divided as well as their fruits, rains, meats, fats, *himma*, will, management, choices, acts, speech — all this they only obtain by his hand. Even the formation of the embryos in the wombs of the mothers is in his power. Had a fish cried to him in the depths of the dark sea in the thunder of night and the darkness at the end of the month, he would have heard its voice immediately and answered it and given it what it asked. Had an angel called on him at the leg of the Throne or under the seventh lowest earth, he would have answered it. Had it been an ant or a gnat, he would have given it what it asked. All existence with him is like his limbs. It is still by his stillness and it moves by his movement. It speaks by his words, acts by his actions, is concerned by his concern, and wills by his will. The mark of the one of this immense rank is that you find his even is contained in his odd and his odd is contained in his even, and he is he. His essence is contained in his attributes, and his attributes are contained in his essence, and he is he. His *Shari'a* is contained in his reality, and his reality is contained in his *Shari'a*, and he is he. His high things are contained in his low things, and his low things in his high things, and he is he. His nearness is contained in his distance, and his distance is contained in his nearness, and he is he. His giving is contained in his withholding, and his withholding is contained in his giving. His good is contained in his evil, and his evil is contained in his good, and he is he. His pleasure is contained in his wrath, and his wrath is contained in his pleasure, and he is he. His abasement is contained in his might, and his might is contained in his abasement, and he is he. His separa-

tion is contained in his gatheredness, and his gatheredness is contained in his separation, and he is he. His life is contained in his death, and his death is contained in his life, and he is he. His wealth is contained in his poverty, and his poverty is contained in his wealth, and he is he. His greatness is contained in his smallness, and his smallness is contained in his greatness, and he is he. These are some of his attributes. All of creation are veiled to the one of this rank except for the people of *zuhd* in the self and *zuhd* in money. He is the middle of creation, and they do not see him because of the strength of the light which surrounds him on all sides. His manifestation is withdrawn from creation in his inward as he presents himself to them in his manifestation. They do not find any information about him while they shake hands with him morning and evening. They hear his voice and talk with him and see him and do not recognise him. Glory be to the One who manifested him inwardly so that He did not hide him from anyone, and who concealed him by his manifestation so that no one finds him. Glory be to the Wise, the Knowing!

I saw the Shaykh – may Allah profit us by him! very often treat himself and other people. He would treat most illnesses of the outward body with oil and most of the inward of the body with milk or couscous with milk. We saw that the two remedies, oil and milk, have an immense secret in healing when he commanded them. We used to doubt the healing in his words, but not in oil and milk. In healing he, may Allah be pleased with him, relied on oil by the *du'a'* of the Prophet, may Allah bless him and grant him peace, "May Allah put *baraka* in oil to eat and grease and a light in the house," or as he said, he used milk because his father used to use it often to treat illness. He brought the *sunna* of his father in that.

I heard the Shaykh – may Allah profit us by him! speak and say that one of the Shaykhs who was a gnostic of Allah ta'ala used to recite to a group of his students about wisdom. For 40 years, he only recited its branches with them. After 40 years, the students asked him to guide them to the reality of wisdom and they urged him to do that. He answered them about that and said, "Tomorrow, Allah willing, I will guide you to news and eye-witnessing about what you seek." In the morning, they came to him for that and knocked on his door. He came out to them and he had a small child in his hand. They asked him to do what he had promised them. He said to them, "Yes. Look at this son of mine." They looked at him. He said to them, "His gnosis is what you seek from me." In that hour, some of them had the door opened for them, i.e. to understanding the words of the Shaykh, and some of them did not recognise the words of the Shaykh and were increased in alienation by his words.

The essence is the source of majesty and the attributes are the source of beauty. What comes to the essence of beauty, comes to it by its being accompanied by the attributes as what comes to the attributes of majesty comes to them by their being accompanied by the essence. If you want to realise that, then look at the essence when the attributes are separated from it by death – you will find it pure majesty. Similarly, when attributes are separated from the essence, they become pure beauty. When they are joined, the jurisdiction of the attribute of the essence overcomes the attributes as the jurisdiction of the attribute of the attributes overcomes the essence. However, the attributes are the source of the essence in their separation and joining as the essence is the source of the attributes in their joining and separation. Similarly, gatheredness is the source of separation as separation is the source of gatheredness. Because of that, the essence is described by some of the attributes of the attributes – and it is beauty – as the attributes are described by some of the attributes of the essence – and it is majesty. This is part of the wonders of the reality. You find it always separated, always gathered, always joined, always severed, always giving, always withholding, always great, always small, always near, always far, always manifest, always hidden, always beautiful, always majestic, always alive, always dead, always accepted, always rejected, always occurring. Had the sea been ink or the grass been pens to write the differences of the reality and its variety and wonders they would not be able to describe it. Its attributes are only joined in man. Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani said on this meaning, "Your self contains all the reality. I indicate with serious words, and I do not deceive." Because of this meaning which we mentioned, we say that all slaveness is essence although it contains essence and attributes. That is because slaveness is majesty, and majesty is basically all essence. Similarly, we also say that all freedom is attributes although it contains attributes and essence. That is also because all freedom is beauty, and beauty is basically all attributes. All we find of majesty we relate to essence, and all that we find of beauty we relate to attributes, whether it is attributes or essence because the description of attributes with majesty is as if it were accidental, not real as all descriptions of essence with beauty is as if it were accidental, not real. The people of the reality do not call the thing by the accidental name. They call it by its real basic name because mistake in speech confirms mistake in action. They are neither with word nor action, but they are with what is good for their hearts and joins them to the Real. Abu'l-Mawahib said on this meaning, "Whoever claims to witness beauty before he acquires *adab* by the majesty, reject him – he is a *Dajjal*," i.e. he leaves it, so he is a liar. Since all slaveness is majesty, it is all basically essence. Since all freedom is beauty, it is basically attributes. The poet said,

Whoever does not taste the abasement of learning for an
hour, drinks the glass of ignorance all his life.

All that is in the world of existence is only essence and attributes as all that is in the world of man is essence and attributes because the world of existence is a copy of man as the world of man is a copy of existence. The world of existence is opposite the world of man as the world of man is opposite the world of existence. What appears in the world of man, appears in the world of existence, and what appears in the world of existence, appears in the world of man. Existence and man are always two equivalent ranks.

Know that whoever wants to possess all existence and what is in it as his slave, must have slaveness of the self to Allah and slaveness of money to Allah. Look at the Prophet, may Allah bless him and grant him peace, when Allah wanted to give him the power to use the keys of all existence as the master uses his slave. He — glory be to Him! inspired him to slaveness, so he, may Allah bless him and grant him peace, chose to be a prophet-slave, hungry one day and full one day. The day when he was hungry, he asked his Master, and on the day when he was full he praised his Master, glory be to Him! That was by success from Allah ta'ala to him, may Allah bless him and grant him peace. Had it not been that slaveness is the noblest of all stations and the highest, the Prophet, may Allah bless him and grant him peace, would not have chosen it after Allah, the Blessed, the Exalted! gave him power to be a king or a prophet-slave. He chose slaveness over kingdom. Truly, kingdom is slaveness, not dominion. It is obliged on every Muslim, let alone the one who seeks the freedom of election by a door. It is more fitting and more appropriate that he is based on his *sunna*, may Allah bless him and grant him peace, in this noble station. It is the station of slaveness to Allah. He should strive with himself by disciplining it until he takes his share of the inheritance, i.e. the inheritance of prophecy which the Truthful Proven one, may Allah bless him and grant him peace, informed us about when he said, "The 'ulama' are the heirs of the prophets." That discipline is by the company of the gnostics of Allah and sitting with them because the only one who profits is the one who profits by the company of the one who has profited. The pole of the gnostics, Sayyidi Abu'l-Hasan ash-Shadhili, may Allah be pleased with him! said, "Make us Your slaves in all states, and teach us knowledge from You by which we may become perfect in life and death." Look at how he, may Allah be pleased with him, connected knowledge of Allah with slaveness. There is no doubt that when the gifts of knowledge are opened, certainly the gifts of action are opened after them because the giving of the Perfect is only perfect. He said, may He be exalted! *Those of His slaves who know fear Allah*. May Allah make us and you among the 'ulama' of action by His favour and *ihsan*! He has power over everything.

Know that Allah ta'ala, and He is the Wisest of the Wise, made all slaveness abasement as He made all freedom might. He made selves incline to freedom and love it, as He made them flee from slaveness and hate it. Whoever is a gnostic or entrusts himself to a gnostic, only finds ease in slaveness. The one who is ignorant or entrusts his self to one who is ignorant, only finds ease in freedom. The companion of the gnostic is a gnostic and the companion of the ignorant is ignorant. The gnostics are kings, the Khalif of Allah in His earth, and the ignorant are slaves like cattle. Rather, they are more in error. There is no doubt that Allah ta'ala created the slaves as a favour to the gnostic slaves. By them, their burdens are carried and they rest on their backs. They have many uses in them. Their property is contained. Similarly, He glory be to Him! made cattle the property of Adam. They rest on their backs and have the greatest benefit from them. He said, may He be exalted!

Say. "My Lord, increase me in knowledge."

He said, may the Speaker be exalted!

Those of His slaves who know fear Allah.

He said, glory be to Him!

Are they equal, those who know and those who do not know.

By Allah, the people of gnosis of Allah ta'ala do not pass those ignorant of Him but that they are the slaves of Allah in all existence. They find that all existence serves them, and they do what they want with it. Those ignorant of Him do not pass the gnostics but that they are confused and think themselves great over the slaveness of Allah ta'ala in existence and reject that when they find themselves slaves of all existence and existence rules them and does what it likes with them since they do not recognise that there is only the Creator of existence in existence. Allah was and nothing was with Him, and He has now what He had. He said, may He be exalted!

If you love Allah, then follow me, and Allah will love you.

So understand, this world of Mine! and serve the one who serves Me and give trouble to the one who serves you. — Hadith.

Know that you are from existence, and existence is from you. Whenever you are Allah's slave in existence, existence is your slave. Whenever you want existence to be your slave, you find yourself existence's slave. Slaveness is in freedom, and freedom is in slaveness. There is no doubt that all

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slaveness is majesty as all freedom is beauty, i.e. basically. Beauty is in two divisions: what is weak and what is strong. Similarly, majesty is in two divisions: what is strong and what is weak. Whoever is in a rank does not profit by it until its food is pure. Beauty is *haram* for the rank of slaveness, and it is the rank of majesty, except by compulsion. It is permitted to it to pursue only weak beauty. This permission is like the permission to take a sip of wine when choking. Each station has beauty like this world, and *zuhd* in it is part of majesty. In one of the books of Shaykh Zaruq – may Allah profit us by him! I saw that he said, "This world is like the river of Talut (Saul). Those who drank from it – except for the one who only took a handful with his hand – were not saved."

Know that there are two annihilations: a sensory annihilation by the essence, and an annihilation of meaning by the attributes. One does not stand without the other. Some of the *murids* obtain knowledge of annihilation by the essence and do not obtain annihilation by the attributes, and some of them obtain annihilation by the attributes and do not obtain annihilation by the essence. The firm is the one who combines the two annihilations – annihilation by the essence and annihilation by the attributes. Annihilation by the attributes is speech, and annihilation by the essence is action. If you like, you can say that annihilation of the attributes is inward and annihilation of the essence is outward. If you wish, you can say that annihilation of the attributes belongs to the self, and annihilation of the essence belongs to the species. If you wish, you can say that annihilation of the attributes is in the presence of the Maker of being, and annihilation of the essence is in the presence of the beings by the Maker. If you wish, you can say that annihilation of the attributes is by beauty, and annihilation of the essence is by majesty. If you wish, you can say that annihilation of the attributes is by the *Malakut* and annihilation of the essence is by the *Kingdom*. If you wish, you can say that annihilation of the attributes is by the *Rahamut*, and annihilation of the essence by the *Jabarut*. If you wish, you can say that annihilation of the attributes is in the *arwah* and annihilation of the essence is in the forms. If you wish, you can say that annihilation of the attributes is in giving and annihilation of the essence is in withholding. If you wish, you can say that annihilation of the attributes is expansion and annihilation of the essence is contraction. If you wish, you can say that annihilation of the attributes is thriving and annihilation of the essence is putting to ruin. If you wish, you can say that annihilation of the attributes is hope and annihilation of the essence is fear. If you wish, you can say that annihilation of the attributes is nearness, and annihilation of the essence is distance. If you wish, you can say that annihilation of the attributes is life and annihilation of the essence is death. If you wish, you can say that annihilation of the attributes is existence, and annihilation of the essence is non-exis-

tence. If you wish, you can say that annihilation of the attributes is might and annihilation of the essence is abasement. If you wish, you can say that annihilation of the attributes is wealth, and annihilation of the essence is poverty. If you wish, you can say that annihilation of the attributes is power, and annihilation of the essence is incapacity. If you wish, you can say that annihilation of the attributes is strength and annihilation of the essence is weakness. If you wish, you can say that annihilation of the attributes is reality, and annihilation of the essence is *Shari'a*. If you wish, you can say that annihilation of the attributes is attraction, and annihilation of the essence is traveling. If you wish, you can say that annihilation of the attributes is favour, and annihilation of the essence is justice. If you wish, you can say that annihilation of the attributes is attributes and annihilation of the essence is essence.

Take hold of the coat-tails of passion and cast aside modesty.
Leave the road of the devout, even if they are respected.

This annihilation which we indicate is a station by two annihilations. It moves the one who has it on to that which is after it. It is the station of going-on. It is the reverse of what was written above it and its opposite. In it there are also two goings-on: a going-on of meaning by the attributes and a sensory going-on by the essence. Annihilation is the key of the kingdom and its door. Going-on is the making-firm of the kingdom and its confirmation. After the station of annihilation is the station of annihilation of annihilation in the source of going-on of going-on. Going-on of going-on is in the source of annihilation of annihilation. After this, traveling in the stations is ranks by the states without stations in the station of state. The end of the journey is your Lord, the Self-Exalted. He said, may He be exalted!

O people of Yathrib! You have no abiding (maqam).

Know that the planting of the selves is four, and their fruits are according to intentions. What is planted in the reality of yourself, brings you the fruit of the *Shari'a* of yourself if you intend it. Another plant planted in the *Shari'a* of yourself brings you the fruit of the reality of yourself if you intend it. Another plant planted in the reality of yourself, brings you the fruit of the *Shari'a* of existence if you intend it. Another plant planted in the *Shari'a* of yourself, brings you the fruit of the reality of existence if you intend it, because man in relation to existence is in the position of the heart to man. May Allah have mercy on ash-Shitri when he said,

I bring about a wonder in the one who sees Me –
I am Beloved and lover. You do not bear the fruit of a second.

O you who seek the source of good! Information and experience
is in you about the covering of your "where."
You have the secret. Refer to your essence and take note.
There is not other than you.
You are the mirror of the glance, the pole of time.
In you is contained the vessels which are spread out.

Know that you possess majesty as a slave when its moment is true as you possess beauty when its moment is true. This analogy means outwardly. If you want to see the wisdom of Allah in this meaning, whenever you confront it with beauty and it is not opened to you, then reverse the matter. You will see a wonder. That is, transform your beauty into majesty. You will see the secret of Allah clearly. Similarly, if you confront it with majesty and it does not open to you, then transform your majesty into beauty. You will win it whether that which you confront is inanimate or man, king or slave. The key of perfection in all matters is outward majesty in beginnings, i.e. excellence in beginnings with yourself and with all creation, rather with all existence because beginnings are opposite ends. Whatever is majesty in its beginning, is only beauty in its end, and the reverse. According to the greatness of majesty in beginnings, beauty is great in the ends. Whoever has a lofty beginning, has a lofty end. This meaning of majesty in the beginnings only exists in two groups of people: the common and the elite of the elite. As for the elite, they have no portion in it. The common desire it out of ignorance and designate it by their words, not by their company except after battle. As for the elite of the elite, they desire it from knowledge, gnosis, and far-reaching wisdom. As for the elite, they differ from that in the path. It is outward beauty in the beginnings and only it is connected to them. The reason for the difference in these three groups is that the elite of the elite graze in the station of might, and the common indicate the station of might and do not recognise it. However, when their selves come from the presence of might before entering their bodies, the places remain by that robe. It is the robe of might after entry. Then the *adab* of the *Shara'i* is not preferred in it after entry. The selves overcome their people and rule them, and the *adab* of the *Shara'i* misses them. They become common by their ignorance and withdrawing into the contemplation of the creature from the contemplation of the Creator. Their selves become more truthful than them because they are in the natural disposition in which Allah created them. When they rule them, they only indicate the presence from which the selves came. It is the presence of Allah, even if their bodies indicate the presence of the false, and it is the created. Since the selves rule them, they share with the elite of the elite in this station. However — Are they equal, those who know and those who do not know? The common are ignorant by what is done to them. They are ruined in themselves from themselves by themselves. They are different from the elite of



the elite. They have knowledge and act by their knowledge, recognising their nearness and their contemplation in the presence of their Beloved. As for the elite, they have no portion in might because they take on the adab of the abasement of slaveness for themselves by the proofs of the Shari'a and its demonstration. By this meaning, they rise above the common. The elite are in the low things of the abasement to Allah. Because of that, they become elite. The elite of the elite are in the high things of might by Allah. Because of that, they become elite of the elite. The common tread between that. Their selves indicate might by sovereignty and their bodies indicate abasement. They remain neither these nor those. For that reason, they are common. Glory be to the One who made the elite elite, and made the common common! He chose from His creation the one He selected for the presence of might and out-of-timeness. Glory be to the Wise, the Knowing!

Know that all that is wisdom by choice, is Shari'a, and all that is power by force is reality. All that you plant as Shari'a by choice, only bears you the fruit of reality by force. For instance, if you plant abasement by choice outwardly in the Shari'a, its fruit will be might in reality by force. If you plant might outwardly by choice in the Shari'a, its fruit will be abasement in reality by force because all the acts of the slaves are *Shara'i'* by choice, and all the acts of the Master are realities by force even though in reality, all is His action, may He be exalted! This is because it is part of His favour, may He be exalted! that He created the action and ascribed it to you and He made your action find His action. If you plant it as good, it will grow good for you. If you plant it as evil, it will grow evil for you. It rules itself by His word, *He will bring you all you ask Him*. He placed the planting of good and evil in your hands so that it will be a proof against you.

Know that the reality of poverty is annihilation in Allah and richness in Allah. The faqir is only distinguished from the common by claim, either by the tongue of state or the tongue of speech. The people of the tongue of state are named by the state, and the people of the tongue of speech are weak, looking at the contemplation of beauty. Whoever has no claim, has no portion in poverty. The people of the tongue of speech are in the station of slaveness, looking at the station of annihilation in Allah. The people of the tongue of state are in the station of annihilation, looking at the station of going-on by Allah. The words of the people of the tongue of speech announce their information, and the action of the people of the tongue of state announce their states. The one who looks at the station of annihilation speaks and the one who looks at the station of going-on acts. He leaps and does not speak as happened to al-Husayn b. Mansur

al-Hallaj. When he looked at the station of annihilation, he spoke. Had he acted, he would not have spoken because whoever speaks, does not act as whoever acts, does not speak.

The one with witnessing of beauty has two gardens: the garden of the essence and the garden of the attributes. He pastures always between them. Sometimes he is in this one, and sometimes he is in that one. The garden of the essence is in the Unseen of the unseen worlds and the garden of the attributes is in the outward veils. The garden of the essence is the garden of eye-witness, and the garden of the attributes is the garden of gnosis. The garden of the essence is the garden of nearness and realisation, and the garden of the attributes is the garden of distance and passionate love. The garden of the essence is the garden of annihilation by the attributes and going-on by the essence in the essence, and the garden of the attributes is the garden of annihilation by the essence and going-on by the attributes in the attributes.

Know that knowledge is gnosis of the art and it is not the art. Action is the art itself. Whoever has no knowledge of the art is ignorant of the art. Whoever has no action by the art is not among the people of the art, even had he knowledge of the art.

Himmas are roots and acts are branches. According to the greatness of the roots, the branches are great. According to the weakness of the roots, the branches are weak. Roots mend branches if they are broken and branches do not mend roots. Had it not been for roots, branches would not exist. Had it not been for branches, roots would not have been recognised.

The slaveness of the one of the outward is by the essence. If he continues in it, the treasures of the attributes are opened to him by it. The one of the inward is the reverse. His slaveness is by the attributes. If he stays in it, the treasures of the essence are opened to him by it. The one with slaveness of the essence goes-on, looking at annihilation. The one with slaveness of the attributes is annihilated, looking at going-on. The speech of the one with slaveness of the essence is annihilation and his action is going-on because had he spoken, he would not have acted. The speech of the one with slaveness of the attributes is going-on and his action is annihilation because had he acted, he would not have spoken. Annihilation and going-on are two stations contending for you. One drives away the other always. They have no third. If you wish, you can say two stations exist in man always. His essence is only established by them together. Sometimes annihi-

lation is king and going-on is a slave. Then the king, and it is annihilation, has authority, not the slave – and it is going-on. Sometimes it is the reverse, and going-on is king and annihilation is the slave. Then the king, and it is going-on, has authority, not the slave, and it is annihilation. The one with this description is called the one going-on in his annihilation. The first is annihilated in his going-on. His annihilation is in his outward and his going-on is in his inward because authority belongs to that which conquers in the moment, and it is annihilation, not to that which is hidden, and it is going-on. The going-on of the second – and he goes on in his annihilation – is in his outward, and his annihilation is in his inward because authority also belongs to the one which conquers in the moment and it is going-on, not that one which is hidden, and it is annihilation. Annihilation is abasement, and it is death. Going-on is might and it is life. They are, as we said, always joined in man. It is inevitable. Man must have them. If his annihilation is in his outward, and it is his abasement and death, then certainly his going-on is in his inward, and it is his might and life. If his going-on is in his inward, and it is his might and life, then certainly his annihilation is in his outward, and it is his abasement and death. Such is the *sunna* of Allah ta'ala in His creation. You will not find any change in the *sunna* of Allah, and you will not find any reversal to the *sunna* of Allah.

Know that this annihilation which the people of this Shadhili Path refer to is like death, no more, no less. The dead annihilated one in Allah only dies by the self which emerges and enters by the mouth, no more, because he is as a corpse is – essence without attributes. The annihilated in Allah is essence without attributes. As death is only a door by which man can enter the garden of *Ridwan*, so annihilation is only a door by which man can enter the garden of seeing and eye-witnessing. As the corpse only feels the pain of death before death, and when he has died, there is no pain, so the annihilated only feels the pain of annihilation before annihilation, i.e. by its nearness, and when he is annihilated, there is no pain. As the corpse does not transmit reports of death except before death, and when he dies, the act lacks speech, so the annihilated only transmits reports of annihilation before annihilation, i.e. in looking at it, and when he is annihilated, the act lacks speech. As long as the corpse has a trace of life in him with creation, people are kind to him, and when he dies, people, near and far, all leave him and only the dead like him give him shelter, so as long as a trace of going-on with the people of this world is in the annihilated, people are kind to him, and when he is annihilated, people, near and far, all reject him so that he only finds shelter with the people of annihilation like him. As the dead is divested of his property, children, clothes, and self except for what covers his private parts, so the annihilated is divested of his property, children, clothes and self except what covers his private parts. As the property of the dead is left with the people of this world, so

the property of the annihilated is left with the people of this world. As the dead is not angry with anything nor joyful with anything, so the annihilated is not angry with anything or joyful with anything. As the dead does not manage anything or choose anything or prefer anything and is not concerned with anything, so the annihilated does not manage anything or choose anything or prefer anything and is not concerned with anything. As the dead finds all people the same, enemy or friend, far or near, great or small, strong or weak, rich or poor, king or slave, good-doer or evil-doer, so are all people the same with the annihilated – enemy or friend, near or far, great or small, strong or weak, rich or poor, king and slave, good-doer or evil-doer. As the dead does not replace himself nor help it, so the annihilated does not replace himself or help it. The result is that the annihilated is drowned in the source of oneness as Shaykh Mawlana 'Abdas-Salam said, may Allah profit us by him!

Drown me in the source of the sea of oneness until I only see,
only hear, only find, and only feel by it.

Then he indicated going-on and said, "Make the greatest veil the life of my *ruh* and its *ruh* the secret of my reality."

The existence of the gifts of outward knowledge and action are the reason for the absence of the gifts of inward knowledge and action, and vice versa, i.e. the existence of the outward is the reason for the absence of the inward and the absence of the outward is the reason for the existence of the inward. Their being joined together in the heart is impossible. Your outward confirms your inward and your outward also nullifies your inward. Similarly, your inward confirms your outward, and your inward also nullifies your outward. Your outward destroys you to your inward as your outward joins you to your inward. Your inward destroys you to your outward as your inward also joins you to your outward. The place of profit is the place of loss. When profit is great and concern is great, then loss is great and disaster is great. If you want your inward to make a ruin of your outward, you will find your inward obeys you. If you want to lose your inward, make your outward sound, your inward will go until you do not find any report or scent of it. It is as if it were not. At-Tustari, may Allah have mercy on him! said in this meaning:

I have a Beloved. He is jealous.
You see Him emerging like a strong bird.
If anything is seen in my heart, it is forbidden to visit.

Removing the heart from each of the two is impossible – either it is filled with the outward or it is filled with the inward. There is no other. On the

hour when the one enters into the other, existence will be missing and the missing will exist. The entering one is confirmed and the departing one is rejected.

Know that all abasement is might and all might is abasement. All night is day and all day is night. Understand and realise this expression. If you realise it, you will find it in all matters in existence and in man, in the essence and the attributes, in the highest thing and the lowest thing. Its like in the essence is like silence – it is abasement and it is might in due time. In the attributes, it is like speech, and it is might, and it is abasement in due time. This analogy is only understood by the one of realisation and precision. They are very few because the plants of the senses are planted and are hoped for until they grow and bear fruit after a while. When the plants of meanings are planted, they grow and bear fruit in their time without the term of the plants of the senses. The plants of the people of money and the plants of meanings are the plants of the lords of the selves. The plant of the self grows in due time. " 'Be!' and it is." The plant of money grows and bears fruit after a while. That is because Allah made money the slave of the self. The world of money is the world of slaveness. The world of the self is the world of the secret of sovereignty. Whoever has his *himma* graze in the worlds of the self is one of the kings and whoever has his *himma* graze in the worlds of money is one of the slaves. This abasement which we designate here indicates slaveness. Might indicates kingdom. Things are hidden in their opposites. Slaveness, and it is abasement, is planted and you find yourself a free king in due time, and vice versa. You plant freedom, and it is might, and in due time you find yourself an owned slave, no more. Part of the perfection of His generosity, may He be exalted! to you is that He placed the keys of all matters in your hands as fruits. What you plant, you pluck yourself. Matters emerge and you have them, good and evil. Ignorance is the reason for distance and deprivation. Knowledge is the reason for nearness and dominion over all phenomenal beings. The key of knowledge is sitting with the gnostics of Allah as the key of ignorance is sitting with the ignorant, alienated from Allah. He said, may the Speaker be exalted! *Those of His slaves who know, fear Allah.* It happened to one of the gnostics among the men of adornment that a man called him, "O Knower!" He said to him, "O faqir. The knower is the one who fears Allah ta'ala." Sahl b. 'Abdullah said, "Knowledge calls out action, and it answers it. If not, it travels on." Part of the book, *Qut al-Qulub* by Abu Talib al-Makki says,

We related the transmission when it was said, "Messenger of Allah! What should we do if a matter comes to us and we do not find it in the Book of Allah, the Majestic, the Exalted! or in the *sunna* of the Messenger of Allah,

may Allah bless him and grant him peace?" He said, may Allah bless him and grant him peace, "Ask the *Salihun* and make it a consultation between them, and do not decide a matter in it without them."

Part of it also is from Mu'adh b. Jabal. He said that the Messenger of Allah, may Allah bless him and grant him peace, said, "The nearest people to the rank of prophecy are the people of knowledge and the people of *jihad*." As for the people of knowledge, people expend by what the prophets, peace be upon them, brought to them and communicated to them. As for those with *jihad*, they strive with their swords and spend their *arwah* according to what the Messengers brought. The '*ulama*' are gathered in the company of the governors and Sultans. One of the Predecessors said, "The '*ulama*' are gathered in the company of the prophets, peace be upon them. *Qadis* are gathered in the company of the Sultans."

Know that the exposure of the fault of the common is the unveiling of the imperfection of his body from the clothes of the people of this world. The exposure of the fault of the *faqir* is the unveiling of the badness of his heart by sitting with the people of this world. The *faqir*, even if he commits adultery or drinks wine, does not have his manliness depart and his fault is not unveiled. His manliness does not depart by anything as much as miserliness with this world and rivalry with the dogs of this world by snapping with them. The dogs of this world are their children and lovers because man does not have anything between him and his Master except for this passing world. Diving into annihilation veils you to going-on as diving into going-on veils you to annihilation. The annihilated is yourself and existence, and the one going-on is the name of your Master, His essence, and attributes. Rank and manliness are from the self. They are this world. Creation and money are from existence, and they are this world. This world is darkness and Allah is light. Light is not altogether with darkness in the heart ever. Whenever the heart is filled with light, its light flows into the limbs. Similarly, when the heart is filled with darkness, darkness gushes out and appears and shows in all the limbs. As it is said, "What is in you emerges and vessels only utter what they contain."

Know that whoever sees all people wrong, the sight is wrong. Whoever sees all people right, seeing is right. Whoever sees people sometimes right, sometimes wrong, he is sometimes right and sometimes wrong. That is because existence is the mirror of yourself, and your self is the mirror of existence. Your attributes appear to you in the mirror of existence as the attributes of existence appear to you in your mirror, i.e. what appears to you in existence is in yourself and what appears to you in yourself is in

existence, and no more. One of the *fuqara*' said in this meaning, "Say to those who see what they reject in us, by the purity of our drink, they see their attributes in us."

Know that when you confront existence with the essence outwardly, existence confronts you with the opposite of the essence, and it is the attributes. Then the effect of the attributes of existence appears on you as the effect of your essence appears on existence because the mirror of existence shines in you as your mirror shines in existence because Allah ta'ala, by His wisdom and power, placed man in existence as He placed existence in man. He placed the mirror of existence opposite to the mirror of man as He placed the mirror of man opposite the mirror of existence. What is in one of the two mirrors shines in the other one in every case. Similarly, when you confront existence with the attributes outwardly, existence confronts you with the opposite of the attributes, and it is the essence. So the effect of the essence of existence appears on you as the effect of your attributes appears on existence. Your essence and the essence of existence are as if they were majesty, as your attributes and the attributes of existence were as if they were beauty. Existence confronts your majesty with yourself with beauty as your majesty with existence is confronted by beauty in yourself, i.e. your outward and the outward of existence. Similarly, existence confronts your beauty with yourself by majesty as your self confronts your beauty with existence by majesty because certainly while your outward is beauty with creation, your inward is majesty with yourself.

There is also the rivalry of the common and the rivalry of the elite. The common contend with each other — each of them says to his companion by the tongue of state and the tongue of speech, "I am better than you and I am your master and greater than you." That is because their selves are alive. By that, they become common. The rivalry of the elite is different than this. It is that each of them says to his companion on the tongue of state or the tongue of speech, "You are better than me and you are my master and I am your slave." That is because their selves are dead. By that, they become elite. The life of the self is only with the death of the heart, and the life of the heart is only with the death of the self. It is as it is said, "Love is a bride, and its bed is the selves." The hearts only come to life by the death of the selves. When the common crowd around might, all of them become slaves, and slaveness is abasement itself. When the elite crowd around abasement, all of them become free masters. Freedom is might itself. The common plant might by choice, and it bears them the fruit of abasement by force. The elite plant abasement by choice, and it bears them the fruit of might by force. The custom of Allah in His

creation is that whoever you make yourself mighty over, he makes himself mighty over you. Whoever you abase yourself to, he abases himself to you, be he king or slave, mighty or lowly, among the best of creation or their worst.

Know that there are celestial realities and terrestrial ones. If the one with terrestrial things meets the one with celestial things, authority belongs to the one of terrestrial things, not the one with celestial things. The low wind overcomes the high wind in every case. Some words are terrestrial and some are celestial. When the one with terrestrial speech meets the one with celestial speech, authority belongs to the one with terrestrial speech, not to the one with celestial. Similarly, some acts are terrestrial and some are celestial. When the one with terrestrial action meets the one with celestial action, authority belongs to the one with terrestrial action, not to the one with celestial action. All words are also celestial, and all actions are terrestrial. When the one of words meets the one of actions, authority belongs to the one of action, not to the one of speech. Speech is among the attributes of the people of the beginnings of all matters, and action is one of the attributes of the people of the ends of all arts. Words are among the attributes of the weak beginners, and actions are among the attributes of the strong experts, the khalifs. Words are lights. They permit the existence of fruits, and they permit their non-existence. Actions are the fruits of eye-witnessing. It nullifies their doubt and probability. His word, may He be exalted! shows you the nobility of terrestrial things over celestial,

*We desired to be kind to those that were abased in the earth,
and to make them leaders, and to make them the inheritors,
and to strengthen them in the earth.*

There are many Ayat and prophetic Hadith which indicate that.

He mentioned one of the attributes of the selves of the *faqir* among the people of the outward and the inward. The first of them is the one of outward actions. He has much silence. When he speaks, he speaks with dark majestic speech as the one of outward words has little action. When he acts, he acts a beautiful luminous action. The one of inward actions has much silence. When he speaks, he speaks with beautiful luminous words, as the one with inward words has little action. When he acts, he acts with dark majestic action. The one of outward actions is beautiful outwardly and majestic in the heart. The one of inward actions is the reverse – majestic outwardly, beautiful in the heart because there must be a difference. The words of the people of the inward differ from the words of the people of

the outward. The acts of the people of the outward differ from the actions of the people of the inward. The inward differs from the outward and the outward differs from the inward. The essence differs from the attributes and the attributes differ from the essence. The colours of the outward differ from the colours of the inward, and the colours of the inward differ from the colours of the outward. Words differ from each other, and actions differ from each other. Part of the essence is different from another part of it, and attributes differ from attributes. He said, may He be exalted!

They are still in differences.

He said, may the Speaker be exalted!

The variety of your tongues and colours.

Glory be to the One who created man and preferred him above much of phenomenal beings. He made him the pole of the sovereign kingdom. He has decrees of what occurs in him of lights and secrets. He created all things for his sake, and He made him an *Amir* over them. When He selected him for His Khalifate and intimate conversation. He manifested the perfection of manifestation in him so that he was not hidden to any of His *awliya'* and lovers as He is hidden in him by the perfection of hiding so that he does not appear to any of his enemies or tyrants. Glory be to the One who judged and was just and gave and was bountiful. Glory be to the Wise, the Knowing!

Know that excellent opinion of the related, when it is wrong, is better than evil opinion of them when it is right. That is because creation is like the earth. Whenever it is low, you find water, except that some places have near water in them and some have distant water in them. It is like that with the secret of sovereignty in each creature. Seek it in whoever helps you among them, you will find that the strongest of what you find in them is outwardly manifest and the strongest of what you find in them is inwardly hidden. Allah ta'ala is the Outward who is manifest in the people of the outward, and He is the Inward who is hidden in the people of the inward. In this analogy, the one of evil is forbidden by his evil opinion. Since he thinks evil, he finds evil. The one of good opinion is ennobled by his good opinion. Since he thinks beauty, he finds beauty. "I am with My slave's opinion of Me." – Hadith. Understand! He said, may Allah bless him and grant him peace,

There are two qualities about which there is nothing like them in good – good opinion of Allah and good opinion of the slaves of Allah. There are two qualities about which there

is nothing like them in evil – evil opinion of Allah and evil opinion of the slaves of Allah. – Hadith,

as he said, may Allah bless him and grant him peace. May Allah protect us from evil opinion in common people more than the elite. They are those related to Allah ta'ala. We ask Allah ta'ala to provide us with their love so that we are slaves of their slaves by His favour and *ihsan*! Amin.

The interest of the man of Allah is equal to the interest of the people of all the two worlds. His words are equal to the words of the people of all the two worlds. His actions are like that. The result is that the man of Allah is equal to all the reality. We mentioned interest, words, and actions because they have a great effect from man in existence and from all existence in man. Interest is inward and actions are outward, and words are the interpreter between the outward and the inward. Part of His custom, may He be exalted! in His creation is that He provides for them according to their *himma*, words, and actions. Whoever thinks good or speaks good or acts good, finds good. Whoever thinks evil or speaks evil or acts evil, finds evil. Whoever thinks much or speaks much or acts much, finds much. Whoever thinks little or speaks little or acts little, finds little. According to the nearness of the slave to his Master, his *himma* is great. According to the greatness of his *himma*, his words are great and his actions are great, and vice versa. That is, according to the distance of the slave from his master, his *himma* is small, and according to the smallness of his *himma*, his speech is small, and his action is small. *Himma* is according to this analogy. It has two aspects: an inward aspect and it is interest, and an outward aspect, and it is action. Speech is a juncture between the outward and the inward, and it is interest and action. Whenever the conditions of *himma* are fulfilled, the substance of Allah ta'ala appears according to its elevation, greatness, humiliation, weakness, and smallness immediately. "Allah provides for the slave according to his *himma*." – Hadith. He said, may He be exalted!

We brought you all you asked for.

The asking of the *himma* is that which is interest, word, and action. Since it is like that, what is after it is only "Be!" and it is." I heard the Shaykh, may Allah have mercy on him! say, "When you see the one related to Allah, and he wants to take away something from you, then know that he wants to give you something greater than it because perfect profit is only after perfect loss."

Know that all the doors are locked between Allah and His slave except for the door of his self. Whoever does not come to his Master by the door of his self, never comes to Him. Whoever opposes himself, obtains that creation turn to him. Whoever makes a friend of himself, obtains that his Master turn to him because this consent of the self which we mentioned is only by the company of a gnostic of Allah if he exists. Before his existence, when man opposes himself, there is no harm in it because the good of this self cannot be counted. Only Allah knows its value. Its evil also cannot be counted. Only Allah knows its value. Whoever looks at its good, falls in love with it and its evil misses him. Whoever looks at its evil, falls in love with it, and its good misses him. May Allah have mercy on the speaker! "I heard speech from my essence in a near place." By Allah, among those who come to the Master by the door of the self, you have enough honour in the self. He said, may Allah bless him and grant him peace,

Whoever recognises himself, recognises his Lord.

Part of the words of the Shaykh of our Shaykh, Sayyidi 'Abdu'r-Rahman al-Majdhub, may Allah profit us all by him!

From where did you come, oh spirit
Straying in this *dunya*
Living on the carpet of power
Hers are the states of Lordship
Take from the *nafs* what you can
In the morning and in the evening
So that it can be between your hands
And you can hunt with it.

The matter is as we said: opposing the self enables you to obtain creation. You increase opposition to yourself, and creation increases turning to you. You increase in distance from your Master while the company of yourself joins you and your Master, you increase in love and friendship with yourself, and you increase in nearness to your Master and you increase in distance from creation. That is because when you draw near your Master, creation smells a scent on you which it does not recognise. Therefore, they reject you because whoever is ignorant of something, opposes it. The custom of Allah ta'ala has passed that the one who goes to Allah is rejected and the one who comes out to creation is accepted. The poet said: "Whoever proposes to a beautiful woman, is patient in sacrifice."

The nearness of the common to Allah is in respect to their actions, and their distance is in respect to their *himma*, and their distance from Him

is in respect to their action. The distance of the elite of the elite is in their nearness and their nearness is in their distance. Their gatheredness is in their separation, and their separation is in their gatheredness. Their annihilation is in their going-on and their going-on is in their annihilation. The matter is the same with them in states and in their opposites, may Allah be pleased with all of them!

Know that gathering is absolute, whether it is good or evil. It is what belongs to Allah. Evil is what belongs to other-than-Allah. It is either that gathering is to a sensory action or to an action of meaning. Outside of senses and meaning, gathering is not valid unless gathering is to the senses as Allah wills. Then its principle changes, and senses become meaning. Gathering is also to the meanings as Allah wills. Then the meaning becomes senses. As for other than the senses or the meaning, no.

The essence of man contains seven limbs — each limb has two realities: a celestial reality and a terrestrial reality. Four are in the head: the tongue, the eye, the nose, and the ear, and three are in the body: the hand, the foot, and the genitals. Celestial realities are speech, seeing, hearing, smelling, traveling with the feet, intercourse with the genitals, and grasping with the hands. These are seven. The terrestrial realities are silence, lowering the eye, closing the ear to hearing, blotting the nose from smell, much sitting, generosity with what is in the hand, and lack of intercourse. These are seven. As the seven celestial ones have an immense effect on the selves, so the seven terrestrial realities have an immense effect in existence. From where could man have this great matter except from Allah ta'ala. He preferred him over all phenomenal beings. He made him perfect from every aspect of his perfection. He made him a copy of existence and existence is a copy of him. From the highest of *'Illiyun* to the lowest of the low, all existence is contained in man by the wisdom of Allah ta'ala. Because of this meaning, you find that man contains the highest thing, the noblest thing, and the greatest thing. You find that he also contains the lowest thing, the most despicable thing, and the smallest thing. If you describe him with nobility, you will not reach the end of his honour and height. If you describe him with baseness, vileness, and humiliation, you will not reach the end of his baseness and humiliation. By this meaning, the gnostics indicate his perfection and the height of his stage. By this meaning, the ignorant also indicates his imperfection and the lowness of his stage. Each one describes in him what he sees.

Between the rising and the setting of the sun,
The gazelle became confused.
The one who does not go-on is annihilated,
And the one who does not vanish goes-on.

How can the intellect contain the gnosis of man when it has come from him in the *Sahih*, may Allah bless him and grant him peace, that "Whoever recognises himself, recognises his Lord." He said, may the Speaker be exalted! *We created man in the best proportion. Then We returned him to the lowest of the low.* Whoever describes man with something, has spoken truly. He is that.

Among the attributes of the gnostic of Allah is that you find that his actions and states are like the states of the weak among the common Muslims, i.e. outwardly in respect to meaning because the outward has senses and meaning. The inward has senses and meaning. The outward is announced to you by states and actions, and the inward is announced to you by its reports. The gnostic of Allah is either in his states and actions as we mentioned about his outward, or his words which announce his inward. You find that none of his states are rejected by any of the common people or their elite because the rank of gnosis of Allah is not obtained by anyone until he is a slave of Allah in all states. When he is a slave of Allah in all states, how can he reject any of the states of creation? His rejection is invalid because the reason for rejection is ignorance. When gnosis is obtained, ignorance is negated in every case. Because of this meaning, you often find the gnostics of Allah, may Allah be pleased with them, traveling as the weak do. It is said that part of his attributes, may Allah bless him and grant him peace, was that no two matters were joined but that he chose the easier of them. He, may Allah bless him and grant him peace, is the *Imam* of the gnostics, and all of them scoop from the sea of his lights. We ask Allah ta'ala to put us with them in portion and share by His favour, *ihsan*, generosity, and nobility.

There are also four. Their actions are *Shari'a* and their leaving them is reality: artfulness, arrangement, management, and choice. These are roots. Whoever does them, acts by *Shari'a*, and whoever leaves them, acts by reality. Doing these four is wisdom and leaving them is power. You do not turn from wisdom, but that you find power in your hands, and you do not turn from power but that you find wisdom in your hands. Man always has one of them.

The one of this *Shadhili* Path is approached and he does not go to anyone. He is needed and does not need anyone. He is always desired with everyone and does not desire anyone except the One, the Unique, the *Samad*. Whenever something of these imperfections which are not appropriate to his state issue from him, that detracts from his *himma*, and he must purify himself of it as he purifies himself from *janaba*, i.e. he is

purified from the janaba of meaning as he is purified from sensory janaba by the senses.

The eye has two realities: a celestial reality and it is looking and a terrestrial reality, and it is lowering the eye. I have not seen anything stronger than them and more profitable for men and quicker than them and nearer for them to win the desire. As the glance breaks norms, so does lowering it. The wisdom of the glance is recognised by all people because it is celestial. That is the stage of the common. The wisdom of lowering the eye is only recognised by the elite who dive into the knowledge of low things as they dive into the knowledge of high things. Ash-Shitri, may Allah have mercy on him! said:

Between the rising and the setting of the sun,
The gazelle became confused.
The one who does not go-on is annihilated,
And the one who does not vanish, goes on.

Know that whoever does not obtain anything by action, is not reckoned among the people of the art, even if he reaches the knowledge of what is reached. That is because knowledge is reports, and action negates or confirms. Knowledge is lights and action is fruits. What is done with lights when there are no fruits? Whoever obtains something of the action of the art is among its people. Whoever does not obtain anything of its actions, is not among its people, whether he likes it or not. You plant knowledge and tend it and care for it and make it grow until its end is complete and it bears you fruit by knowledges which have no number, limit or end. It is like that with action. You plant action and tend it and water it and make it grow until its end is completed and its result comes to you, and it bears you the fruit of actions which have no number, limit nor end. The value of the fruits of knowledge and the fruits of action are only recognised by the people of this art who are firm in it. They are few. The result is what the eye has not seen and the ear has not heard and what has not occurred to the heart of man.

He said, may He be exalted! *They are still in differences.* All the realities are contained in their variety. Each reality has two aspects: a celestial aspect and a terrestrial aspect, an aspect from the self and an aspect from existence, and it is what creation contains. When what is from the self is celestial, what is from creation is terrestrial. When what is from the self is terrestrial, what is from creation is celestial. Whenever he acquires narrowness on the side of the self, he acquires wideness on the side of creation.

Whenever he acquires wideness on the side of the self, he acquires narrowness on the side of the species in every case. The gnostic is the one who owns himself in existence and owns existence by himself. If he wishes, he binds himself to existence, and if he wishes, he loosens it. The self of the ignorant one owns him by existence. If it wishes, it binds him and if it wishes, it releases him. Existence owns him by himself. If it wishes, it binds him, and if it wishes, it loosens him. What a difference between the gnostic and the ignorant! The ignorant is a king acting in his kingdom as he likes. The ignorant is owned, and his owner does with him as he likes.

All the celestial realities are property and all the terrestrial realities are kingdom. It is as if the kingdom were hidden in property and property were hidden in the kingdom. This is property because the self descends into the stage of the possessed. The other is possessed because it descends itself into the stage of the kingdom. The possessed is despised and the kingdom is exalted, respected. The cause of kingdom is related to property and the cause of property is related to kingdom. Because of this meaning, you find that whoever wants to overcome is overcome, and whoever wants to be overcome, overcomes. Such is the *sunna* of Allah in His creation. Glory be to the Wise, the Knowing. Because of this meaning also, slaveness is the noblest of stations because freedom is hidden in it although slaveness is property and freedom is kingdom. We ask Allah ta'ala to show us the true as true and make us follow it by His favour and *ihsan*!

Know that celestial realities have an effect and terrestrial realities have an effect. However, when celestial and terrestrial meet, and the conditions of the terrestrial are fulfilled as the conditions of the celestial are fulfilled, and this one comes in its perfection and that one comes in its perfection, authority belongs to the terrestrial in every case. Part of the words of the people of wisdom is that they said, "If speech is silver, then silence is golden." That is because speech is among the celestial realities and silence is among the terrestrial realities. The one of wisdom is designated by silver and gold. This indicates that when speech and silence meet, silence is nobler, i.e. authority belongs to the silent one over the speaker, not to the speaker over the silent one. Such is the custom of Allah. The one with a terrestrial reality is not joined with one with a celestial reality, but that authority belongs to the one with the terrestrial over the one with the celestial in speech with silence in other than that among the realities. The people of this meaning are as if the terrestrial realities are *Shara'i'* by their relationship to the creature, and the celestial realities are as if they were realities by their relationship to the Creator. All is from Him, the Great, and to Him. By this analogy, when realities and *Shara'i'* meet outwardly, authority belongs to the *Shara'i'* over the realities. When the realities and the *Shara'i'* meet in-

wardly, authority belongs to the realities over the Shara'i'. As for the realised among the people of the realities, all are realities, although they call this one a celestial reality and that one a terrestrial reality. There is only Allah in existence. Allah was and nothing was with Him, and He has now what He had. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

He said, may the Speaker be exalted!

Allah is the Light of the heavens and the earth.

Allah the Great spoke the truth and His chosen noble Messenger, may Allah bless him and grant him peace, conveyed it.

The Shaykh said to me, "My son! By Allah, we have not obtained the alchemy of the self until the alchemy of money submits to us, so we can refuse it." He meant the alchemy of gold. I heard him say, "The gnosis of the generous has capital in it."

Four are from the keys of the treasure of the self: much silence, lowering the eye from looking at creation, the generosity of the hand, and much sitting. These are outward majestic realities. They are the keys of inward beauty. There is no doubt that the key of inward beauty is outward majesty as the key of inward majesty is outward beauty. All that increases your outward in majesty, commensurate with it, it increases your inward in beauty. All that increases your outward in beauty, increases your inward in majesty commensurate with it. Such is the custom of Allah in His creation. You will not find any change in the *sunna* of Allah.

When the connection of the essence is weak, the connection of the attributes is strong, and vice versa. When the connection of the essence is strong, the connection of the attributes is weak because both of the two are not joined and connected but that authority belongs to one of them over the other. If it is not that, they separate in every case. The wisdom in that is that in all matters, each matter which does not have oneness of speech and action in it is false and can never establish itself, whether it is a matter of the *din* or of this world, or of the Next World. Then, what is two – while one of them rules the other – is joined, each to the other by that. With this, the third issues from between them in every case. That is the result of their joining. According to the strengthening of the oneness of the two, their results are strong and established.

According to their weakness, they are weak. Whenever the oneness of the two is broken, the joining separates in every case immediately. Two has no special property in that. Had it been a hundred thousand and they were unified as one of them and they acted according to its behaviour and view, their matter would be established and their results would appear, whether that one is truthful or a *zindiq*. All this is part of what indicates that the matter is one and it has no second. Our goal in diving into this art is increase of nearness and mustering to the sea of the source of unity. May Allah make us among those who are absorbed in it by His favour and *ihsan*!

The question of the secret is only by the secret with the people of the secret. Whenever making public appears in it, it is voided. The question of making public is only with uttering aloud with the people of the public. Whenever the secret appears in it, it is voided. It is like that. All that happens to man is from himself. He has no good except from himself and he has no evil except from himself. That is because man only confronts existence with what is in himself, good or evil. Existence is also like that. It only confronts you with what you confront it, good or evil, letter for letter, no more, no less. Existence opposite man is like a mirror. Allah knows what good is in the hearts. He will bring you good. Had the people of the earth joined together to make evil happen to you while you contained good, they would not be able to do that. Also had they joined together to bring you good while you contained evil in yourself, they would not be able to do that. He said, may He be exalted! We will repay them for what they were describing. He is Wise, Knowing. Because of this meaning, we said that whatever man encounters which issues from him is only from himself, good or evil.

The sword of force and dominion is two swords: the sword of force from above, and it is the sword of might, and the sword of lower force, and it is the sword of abasement. They are the same in use before one of them opens the other. The sword of abasement is in a pavilion. Its owner does what he likes. " 'Be!' and it is." The sword of might is also in a pavilion. Its owner does what he likes. " 'Be!' and it is." When they meet and their encounter is for good and they agree together on it, their good has no end. The good of the lower is stronger than the good of the upper. When they meet, and their encounter is for evil and they agree on it, their evil has no end. The evil of the lower is stronger than the evil of the upper. When they also meet, and the upper desires evil and the lower desires good, the good of the lower overcomes the evil of the upper. When they meet and the lower desires evil and the upper desires good, the evil of the lower overcomes the good of the upper. I heard from Shaykh Sayyidi al-'Arabi that he

wardly, authority belongs to the realities over the Shara'i'. As for the realised among the people of the realities, all are realities, although they call this one a celestial reality and that one a terrestrial reality. There is only Allah in existence. Allah was and nothing was with Him, and He has now what He had. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

He said, may the Speaker be exalted!

Allah is the Light of the heavens and the earth.

Allah the Great spoke the truth and His chosen noble Messenger, may Allah bless him and grant him peace, conveyed it.

The Shaykh said to me, "My son! By Allah, we have not obtained the alchemy of the self until the alchemy of money submits to us, so we can refuse it." He meant the alchemy of gold. I heard him say, "The gnosis of the generous has capital in it."

Four are from the keys of the treasure of the self: much silence, lowering the eye from looking at creation, the generosity of the hand, and much sitting. These are outward majestic realities. They are the keys of inward beauty. There is no doubt that the key of inward beauty is outward majesty as the key of inward majesty is outward beauty. All that increases your outward in majesty, commensurate with it, it increases your inward in beauty. All that increases your outward in beauty, increases your inward in majesty commensurate with it. Such is the custom of Allah in His creation. You will not find any change in the *sunna* of Allah.

When the connection of the essence is weak, the connection of the attributes is strong, and vice versa. When the connection of the essence is strong, the connection of the attributes is weak because both of the two are not joined and connected but that authority belongs to one of them over the other. If it is not that, they separate in every case. The wisdom in that is that in all matters, each matter which does not have oneness of speech and action in it is false and can never establish itself, whether it is a matter of the *din* or of this world, or of the Next World. Then, what is two – while one of them rules the other – is joined, each to the other by that. With this, the third issues from between them in every case. That is the result of their joining. According to the strengthening of the oneness of the two, their results are strong and established.

According to their weakness, they are weak. Whenever the oneness of the two is broken, the joining separates in every case immediately. Two has no special property in that. Had it been a hundred thousand and they were unified as one of them and they acted according to its behaviour and view, their matter would be established and their results would appear, whether that one is truthful or a *zindiq*. All this is part of what indicates that the matter is one and it has no second. Our goal in diving into this art is increase of nearness and mustering to the sea of the source of unity. May Allah make us among those who are absorbed in it by His favour and *ihsan*!

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heard his father, Sayyidi Muhammad b. 'Abdillah, may Allah profit us by them! say, "When a low wind and a high wind are joined in the same moment, the lower wind overcomes in every case." He said, may the Speaker be exalted!

*We desired to be kind to those that were abased in the earth,
and to make them leaders, and to make them the inheritors,
and to strengthen them in the earth.*

The king of might takes it from the common, and the king of the sword of abasement takes it from the elite. Had the king of might been stronger than the king of abasement, the elite would not have left might to the common and held to abasement. Look at the words of ash-Shadhili, may Allah be pleased with him and may Allah profit us by him! "O Allah! You have sentenced the people to abasement until they become mighty, and You have sentenced them to loss until they find." May Allah make us enter the company of these people who Allah — glory be to Him! has sentenced to abasement until they become mighty by His favour and *ihsan*! and may He give us life and make us die in their love. Amin.

Know that all creation speaks by the command of Allah ta'ala to the thing, "Be!" and it is." However, sometimes they take things by the wisdom of Allah ta'ala and sometimes by His power. Each of creation is helped by Allah ta'ala by the two of them according to the height of his *himma*. There are people who travel in this knowledge with knowledge and insight, and some travel in it with ignorance, darkness, and destruction. *Are they equal, those who know and those who do not know?* The one with gnosis is as if he travels in the light of the sun of the forenoon, seeing what increases and decreases. The one of ignorance is as if he travels in the dark-night and does not know where to put his foot — whether it will hit a rock or fall.

Know that reality and *Shari'a* are as if they were two opposites to each other, joined by gatheredness, and separated by separation. Whenever the reality binds it, the *Shari'a* releases it. Whenever the *Shari'a* binds it, the reality releases it. All increase in existence is between that binding and that release. If you wish, you can say that whatever the *Shari'a* makes exist, the reality makes absent, and whatever the *Shari'a* makes absent, the reality makes exist. All increase of existence is between that absence and that existence. If you wish, you can say that whatever the reality puts right, the *Shari'a* ruins, and whatever the *Shari'a* puts right, the reality ruins. All increase of existence is between that putting right and that ruin. If you wish, you could say that whenever this one exalts you, the other one abases

you, and vice versa. All increase of existence is between that might and that abasement. If you wish, you could say that whenever this one elevates you, that one lowers you, and vice versa. All increase of existence is between that elevation and lowering, to what has no end of the variety of the reality with the *Shari'a*. All increases of existence are celestial and terrestrial. All of them originate between those varieties. May Allah have mercy on ash-Shitri when he said,

*Between the rising and the setting of the sun,
The gazelle became confused.
The one who does not go-on is annihilated,
And the one who does not vanish, goes on.*

When you want the beauty of existence, you must have inward beauty, and you only find inward beauty by outward majesty. Similarly, if you want the majesty of existence, you must have inward majesty, and you only find inward majesty by your outward beauty. That is because the wisdom of Allah ta'ala in His creation is that whoever does something by wisdom, the power of Allah brings something into existence opposite it in every case. All worlds stand waiting for what appears from the heart of the child of Adam. What the hearts do, all the worlds do. The worlds are the worlds of the forms of creation and the worlds of existence. He said, may He be exalted!

*Allah knows what good there is in your hearts —
He will give you better.*

The heart is the house of Allah. From it issue the actions of all the world, good and evil. If the attribute of majesty appears in your heart, outward existence will confront you with majesty and your outward will confront you with beauty and the inward of existence will confront you with beauty. If the attribute of beauty appears in your heart, outward existence confronts you with beauty and your outward confronts you with majesty and the inward of existence confronts you with majesty. That is because there must be variety. However, the organisation of variety is by the power of Allah ta'ala following the heart. He said, may He be exalted!

They are still in differences.

What is meant by the heart is the heart of man. It is as if your heart inwardly is opposite outward existence. Your heart is gatheredness and outward existence is separation. Similarly, your outward is opposite inward existence. Existence is gatheredness and your outward is separation. However, your gatheredness and the separation of existence, and the gatheredness of existence and your separation — the rule of all of them depends on

one of them. It is your gatheredness, i.e. your heart by his word, may Allah bless him and grant him peace, in a *Hadith Qudsi*,

Neither My earth nor My heaven contain Me,
but the heart of My slave, the *mu'min* contains Me.

Because of that, all the scope of existence is based on the heart of the son of Adam. That is because this noble heart contains the lights of the Real and His secrets. Because of that, he is the element of all actions.

Know that all the reality is inwardly beauty-gatheredness and outwardly majesty-separation. *Shari'a* is the reverse. Outwardly, it is all beauty-gatheredness, and inwardly it is majesty-separation. The reality of the matter is that you find that the root of all *Shari'a* is reality and the root of all the reality is *Shari'a*. The common set out for the *Shari'a* and neglect reality, and the elite set out for the reality and neglect the *Shari'a*. The common are occupied with the outward matter and the elite are occupied with the inward matter, and the elite of the elite set out for Allah and neglect the false. They follow the truth where they find it and how they find it. Since their *himma* is attached to Him, the Great, they do not find anything other-than-Him. They are veiled from all phenomenal beings, even themselves as Shaykh Sidi Zaruq said, may Allah benefit us by him!

If the light of *iman* shone, the existence of the cosmos would be covered, and witnessing would occur from the loss of the eyes.

I was amazed at the one who says that whoever recognises the Truth with true recognition is pleased with himself or cares little for any of the words of his Lord. Allah forbid! We take refuge with Allah! I was amazed at the one who said that the one who is pleased with himself acquires something of the pleasure of his Lord. Whoever has His pleasure miss him, falls into His wrath. He said, may He be exalted!

A party in the Garden and a party in the Fire.

Glory be to the One who did not place a stage between the Garden and the Fire! Either he ascends into the Garden or he descends into the Fire. May Allah have mercy on Shaykh Ibn 'Ata'illah when he said,

The root of every misfortune, negligence, and appetite is contentment with the self, and the root of every act of obedience, wakefulness, and virtue is lack of contentment with it. What knowledge does a knower have who is pleased

with himself and what ignorance does an ignorant have who is not pleased with himself?

What is meant by knowledge here is the knowledge of eye-witnessing. It is stronger and more far-reaching than knowledge of reports because reports are not like eye-witnessing.

Your inward supports the outward of existence as your outward supports the inward of existence. Existence is as if it were your branches and you are its root, or as if existence were your body and you were its heart or its *ruh*. Part of the sum of the variety which Allah placed in man is that He made the outward of man at variance with his inward as He made the inward of existence at variance with its outward. Part of the outward of existence is at variance with another part as He made part of its inward at variance with another part. Similarly, part of the outward of man is at variance with another part and part of his inward is at variance with another part.

The attribute of generosity in the outward of man demands the attribute of miserliness inwardly. This is the attribute of the people of the outward. Similarly, the attribute of miserliness outwardly demands the attribute of generosity inwardly. This is the attribute of the lords of the hearts among the people of the inward and change. Sometimes it is miserliness or generosity outwardly and sometimes it is generosity or miserliness inwardly. This is the attribute of perfection among the lords of fixity and firmness in the stations of certainty. Whoever turns to Allah by the path of the separation of the outward, the separation of the outward raises him to the gatheredness of the inward. Similarly, whoever turns to Allah by the gatheredness of the inward, the gatheredness of the inward raises him to the separation of the outward. This is necessary and it is inevitable. He said, may He be exalted!

*You will not find any change in the sunna of Allah
and you will not find any alteration in the sunna of Allah.*

Know that the inward gathers you to Allah and separates you from creation as the outward gathers you to creation and separates you from Allah. Whoever recognises Allah inwardly and is ignorant of Him outwardly, this one clings to the reality without the *Shari'a*. Whoever recognises Allah outwardly and is ignorant of Him inwardly, this one clings to the *Shari'a* without the reality. Whoever recognises Allah outwardly and recognises Him inwardly, this one is among the *awliya'* of Allah, traveling on the road of the

Prophet, may Allah bless him and grant him peace, and his Companions, the Imams of guidance. So it is said,

Whoever follows the Shari'a without the reality has gone wrong, and whoever follows the reality without the Shari'a is a *zindiq*, and whoever joins them has realised.

The like of the one who follows the reality without the Shari'a is like one who builds the foundation of a house without a house, and the like of the one who follows the Shari'a without the reality is like the one who builds a house without a foundation. The like of the gnostic of Allah who follows the reality and the Shari'a or the Shari'a and the reality is like the one who builds the foundation of the house inside the earth until he is finished with it and then builds the walls of the house above the outward of the earth. As for the one who builds the foundation of a house without a house, he builds the foundation of a ruin. Similarly, the one who builds the house without the foundation, builds a ruin. What is indicated by the house is Islam in word and deed.

Know that the illumination of the outward guarantees liberal gifts of action. It is the reason for making the inward dark. The reverse is like that. The illumination of the inward guarantees the liberal gifts of knowledge. It is the reason for making the outward dark. If not, the illumination of the outward is certainly only according to the darkness of the outward. This analogy rules the people of beginnings. As for the people of ends whose profit is equal by darkness and light, they are those who are truly slaves of Allah in all states. These ones do not reject darkness or light. They do not rejoice in light and they are not grieved by darkness. Their joy is always with the Creator of light and darkness. Their selves enjoy the contemplation of their Master since their will is the will of their Master, their actions are the actions of their Master, and their words are the words of their Master. When they stand, they stand by Allah, and when they sit, they sit by Allah. When they sleep, they sleep by Allah, and when they awaken, they awaken by Allah. When they move, they move by Allah. The key of this tremendous stage is much watching of the people of Allah and much looking at them and taking on their character. That is applied so that it becomes reality first. In them, you are annihilated to yourself. Then after that, you are annihilated in your Master from them and from themselves. Whoever has no annihilation in the *awliya'* of Allah, has no annihilation in Allah. The custom of Allah has passed in His creation that none has success except the one who wins the company of the one who has success.

Know that when you want to turn to entering any art, look at its Shari'a. You have no way of entering except by it. The custom of Allah has preceded that the doors of things are the Shari'a. Had it not been that the Shari'a are the keys of things, the Prophet, may Allah bless him and grant him peace, would not have summoned to them and urged them to it although he, may Allah bless him and grant him peace, is the *Imam* of the Wise and the model of the gnostics. All of them take a handful from the sea of the Messenger of Allah or a gulp from the ocean. Shaykh Ibn 'Ata'illah, may Allah have mercy on him! said in the *Lata'if al-Minan*, "Some people are veiled by the Shari'a from the reality and some people are veiled by the reality from the Shari'a." Some people make the Shari'a a door and the reality doors, and they are the party of Allah. The party of Allah are successful. Look at how the Shaykh, may Allah be pleased with him! established the Shari'a as a door. The field of every art is its Shari'a. Whoever comes to an art without the door of the Shari'a is turned away and has no portion in the reality, even if what appeared to him appeared. He said, may He be exalted!

Come to houses by their doors.

Knowledges are the results of the inward and actions are the results of the outward. Whoever desires the fruit of knowledges, must have the Shari'a of the inward. Whoever desires the fruits of actions, must have the Shari'a of the outward. Also the arts of the outward have no number. It is like that with the arts of the inward. They have no limit. Each of the arts of the outward has actions or the arts of the inward have knowledges. It is only approached by the Shari'a because the Shari'a is multiple according to the multiplicity of the realities. The Shaykh said, may Allah profit us by him!

Some people are veiled by the Shari'a from the reality and some people are veiled by the reality from the Shari'a.

Whatever group has their *himma* stop in seeking for Allah with the Shari'a, it becomes a veil for them when they stop at it. Another group's *himma* stops in seeking with the reality. It becomes a veil for them when their *himma* stops at it. Some people make the Shari'a a door and reality doors, i.e. their *himma* does not stop in their search for Allah with the Shari'a nor with the reality. Their *himmas* travel aiming for Allah. These are the party of Allah. The party of Allah are the successful. That is because increase gives to man according to the height of his *himma*. The end of the height of *himmas* is to your Lord. The end is that Allah provides for the slave according to his *himma*. — Hadith.

The *wali* does not guide himself until he dies and is brought to life, then he dies and is brought to life. The first death is outward annihilation and the life which is after it is inward going-on. The second death is inward annihilation and the life which is after it is outward going-on. Outward annihilation is the cause of inward annihilation, and inward going-on is the cause of outward going-on. The first outward annihilation is distance from creation and turning to Allah. Inward going-on is reaching Allah and turning to creation. Inward annihilation is joining the presence of Allah and the presence of creation. Outward going-on is joining the joining by Allah for Allah in Allah of Allah. Allah was and nothing was with Him. He has now what He had.

Know that the kings of the reality are truly the gnostics of Allah as the kings of the *Shari'a* of this world are those who act by the created. As all in reality is by Allah, the gnostics of Allah are called gnostics of Allah because there is no veil between them and Allah. Their selves are annihilated by the contemplation of Allah. Their selves do not have any relation in their words, actions, or will. When the attributes of the creature are missing, the relationship of Allah and His attributes are affirmed. For this reason, the kings of reality are called the gnostics of Allah. The kings of the *Shari'a* of this world are not said to act by Allah. They act by creation. That is because they are veiled by the darkness of actions. It is what veils them from the contemplation of the Real. Since they are veiled to Allah, they only find the creature in their hands. In that, Allah does not have any relationship in their words, actions, or will. Since the relation of Allah is missing from them, His attributes are missing, and the attributes of the creature are affirmed, and he is the slave. His attributes are affirmed. For that reason, it is said that the kings of the *Shari'a* of this world act by the creature, and the kings of the *Shari'a* whom we mentioned are the people of the discipline of this world, not the people of the knowledges of this world. The kings of the reality whom we mentioned are also the people of knowledge of Allah, rich in Allah, not the poor, ignorant of Allah, the people of the knowledge of the *Shari'a*, the people of the metaphorical outward rather than the real. Similarly, the poor who act without knowledge are the people of the metaphorical inward rather than the real. The people of the real inward are the above-mentioned kings of the reality first. The people of the real outward are the above-mentioned kings of this world. What remains of creation are slaves to one of the four groups. Among them is the one who is a slave of the kings of the reality who are the gnostics of Allah. Among them is the one who is a slave of the kings of the *Shari'a* of this world. They are the people of outward discipline. Among them is the one who is a slave of the people of the knowledge of the *Shari'a* of this world, and they are the people of outward knowledge. Among them is the one who is a slave of the poor, acting without knowledge. There is

no more than this fourth group. They are the poor. Among them is the one who is not pleased with himself, following the traces of the gnostics without rejecting any of the people of Allah or other than them. It is hoped for him that he will enter the company of the gnostics of Allah when he continues on what we mentioned. Among them is the one who is pleased with himself, satisfied with what its passion desires, rejecting the people of Allah or others. They are more astray than the common a hundred thousand times over – rather more, and yet more than that! In one of his commentaries on the *Hikam*, I found that the Shaykh Zaruq, may Allah profit us by him! said,

A gnostic counseled one of his companions and said to him,
 "My son, beware of the company of three types of people:
 the first are heedless tyrants, the second are the negligent
 reciters, and the third are the ignorant Sufis."

The ignorant Sufis are uglier than the first two groups because the harm of the first two groups to creation is like the deadly poison which kills after awhile. The ignorant Sufis are like the deadly poison which kills immediately.

Know that the realised *faqir* is the one who has no deluded fascinated love between him and the people of the *Shara'i'*. What is meant by *Shara'i'* are the people of the *Shara'i'* of this world – they are the people of discipline, and the people of the *Shara'i'* of the *din* – and they are the people of outward knowledge. The *faqir* who is not joined to one of these two groups or both of them is deluded. That is because all poverty is reality and the matter of reality is certainly only straight by the company of its people with the people of the *Shara'i'* as what is other than poverty is all *Shara'i'*, and the situation of the people of the *Shara'i'* is only straight by their company with the people of the reality because when reality and the *Shari'a* are joined in a million, Allah appears to them in every case. It is like that when they are joined in a thousand, and when they are joined in a hundred, and when they are joined in ten, and also when the reality and the *Shari'a* are joined in one man. Allah appears in him in every case. When *Shari'a* and the reality are joined in all existence, Allah appears in it with the perfection of manifestation. Existence is equal to one man. When the reality and the *Shari'a* are joined in him, Allah appears in him with the perfection of manifestation. As He appeared in all existence, He appears in him alone. Because of that, man is equal to existence and existence is equal to one man. When there are a hundred thousand, and the *Shari'a* and the reality are not joined in them, he is weightier, nobler, stronger, richer, and mightier than them. It is related that the Prophet, may Allah bless him and grant him peace, had two men before him. He

said about one of them, "This one is better than that one by what the earth contains." So he said, may Allah bless him and grant him peace. The *Rijal* of the reality do not appear and their value is not recognised except by means of the *Rijal* of the *Shara'i*, and the *Rijal* of the *Shara'i* do not appear and their value is not recognised except by means of the *Rijal* of the reality. May Allah benefit us by all.

Part of the abasement of the outward is withdrawal and silence, and part of it is little turning with the eyes to creation. Part of it is little going out to the markets. Part of it is little need of creation, and little reliance on them – even yourself is part of creation, except for the one by whom you are increased in turning to your art like the kings of the people of the reality or the kings of the people of this world. The kings of the people of the reality guide you to Allah and you will guide them to Him. You enter the kings of the people of this world by Allah and leave them by Allah, and by the relationship of Allah when you recognise how to keep their company by Allah. If not, distance from them is more fitting. Your body keeps the company of the kings of the reality when you find them. They are few because the kings of this world among the poor only have direct contact with the one who has completed his discipline. The discipline of the *faqir* is only completed when he is by Allah, not by himself. It is as Ibn al-Farid said, may Allah have mercy on him!

Whoever is not made to understand passion, is in ignorance,

because the one who is by Allah eats things and things do not eat him. He takes things and things do not take him. He acts in things and things do not use him. The one who is by himself may be the reverse of this, although the kings of the people of this world are the head of things. For that reason, we said that none of the poor touch except the one who knows from himself that he is by Allah. When it is like that, he takes them and they do not take him. That is permitted to him, so there will be an obligation for him to help the Muslims. If it is not as we described and his self advances their recognition for him, he is deluded and deceived. He deceives himself because the kings of this world are the people of height and elevation, and the people of Allah are the people of lowness and sinking. Darkened selves desire elevation and prefer it to lowness. This is different from the self who is by Allah. For it, height and lowness are the same. For that reason, the matters of the kings of this world are only based on the company of the people of Allah. The lower has his hand over the upper without a doubt, by Allah.

Know that for the perfect gnostic of Allah, a session of an hour on the rug of the treasury is better than 1000 men of the common who deceive him with themselves and property. It is better than 10,000. Glory be to the Wise who placed the misfortune of people in a people of benefits.

There is nothing which benefits the *faqir* and increases him like silence. That is because it is the core of the wisdoms of the self. It is the greatest and noblest of the branches of slaveness.

Know that if much reality without the *Shari'a* goes on, it will destroy its possessor in every case. If much *Shari'a* without reality goes on, it will destroy its possessor in every case. Much reality without *Shari'a* destroys its possessor outwardly: his body, his property, and his children until it makes him among the people of going-on without annihilation, i.e. among the people of the Next World: life without death after it. Much *Shari'a* destroys its possessor inwardly: his *ruh*, knowledge, and understanding – until it makes him among the people of annihilation without going-on, i.e. from annihilated chaff. They are the people of this world. It is death with no life after it. This is when there is *Shari'a* without reality. As for when there is balance between *Shari'a* and reality, that is the attribute of the Prophets, Messengers, martyrs, *Salihun*, and all the *awliya'*, the firm gnostics of Allah. "The best of matters is the most middle." – Hadith. The attribute of balance is that the outward of man be filled with *Shara'i* and his inward be filled with realities.

This is sweet, satisfying to taste, delicious to drink, and that is salt, bitter to the tongue. Yet of both you eat fresh flesh, and bring forth out of it ornaments for you to wear.

Look at the previous communities that Allah ta'ala has destroyed by the shout, sinking into the earth, and many varieties of punishment. If you realise their affairs, you will only find that they were destroyed because they clung to the *Shari'a* without the reality or the reality without the *Shari'a*. The custom of Allah has preceded in His creation that whoever clings to the *Shari'a* without the reality or the reality without the *Shari'a* is destroyed. Only the one who clings to both of them together is rescued. The *Shari'a* is the life of the body and the reality is the life of the *ruh*. Whoever has the life of his body miss him, his *ruh* cannot stand without his body. Similarly, whoever has the life of his *ruh* miss him, his body cannot stand without a *ruh*. Whoever has reality and *Shari'a* joined in him, has the life of the body and the life his *ruh* joined in him. In that, he stands existing between them. If man is like that alone, he is equal to all the reality. In that his khalifate is valid since he becomes the Khalif of Allah in His earth. Sayyiduna 'Abdu'l-Qadir – may Allah profit us by him! said,

Your self contains all the reality.

I indicate with serious words and I do not deceive.

The truth of the Real is that Allah only appears between the Shari'a and the reality. It is as the authour of the *Nizam* said,

When you follow the Path, happiness and meanings
will appear to you.

Between the Shari'a and the reality,
you see the One who has no second.

Know that the like of these attributes which we described and wrote down about election is like the one who depicts Makka while he has not seen it, i.e. he depicts its likeness on parchment paper and depicts its road and that which will enable seekers to travel swiftly to it by reports of roads and waters. How is it the reason for the arrival of the one who reaches it, and how is it the reason for the one who is cut off from it and turns aside from reaching it and stops. It is in order to increase people in certainty and yearning and passion and desire to seek it. What is meant by Makka here is the pure presence of Allah. Shaykh Ibn al-Farid, may Allah have mercy on him! said,

Had it not been for her song, we would not have been
guided to her tavern.

Had it not been for her radiance, the imagination would
not have reached her.

One of the people of wisdom said, "Whatever is in you emerges at your hand." Another said, "Every vessel pours out what is in it."

Among what the Shaykh, may Allah be pleased with him! and may Allah profit us by him! counseled me is that he said to me, "If you make a bond with someone, make a sound bond with him and make yourself with him as if you jested with him." That is because your gravity is jest and your jest is gravity. The lord of jest is the lord of gravity. Do not be one who binds his neck with a rope and then gives the end of the rope to the hand of another in order to be a free king. Your self will become a slave of creation, a chattel. Be among the wise who act by wisdom in the state of separation, and by power in the state of gatheredness. In spite of this, cover what you find, even a piece of wood or a wall. Cover what you find — even something dropped or a piece of fennel, so understand!

The state of the *Shari'a* is slaveness and the state of reality is freedom. These two states alternate on man always like the alternation of winter and summer, night and day. Whoever recognises them, travels in them with insight and knowledge, without hardship. Whoever is ignorant of them, travels in them compelled with hardship, care and toil. He said, may He be exalted! *Are they equal, those who know and those who do not know?* Those who have rest in these states are those who recognise Allah in the bitterness of slaveness as they recognise Him in the sweetness of freedom. For those, its sweetness and bitterness are the same because they look at Allah in it. "Make us your slaves in all states!" This is different from the one who does not see Allah in these two states: they are the states of slaveness and the state of freedom. He is with the states, not with Allah. Because of that, he is the slave of states, not the slave of Allah. The slave of Allah is destroyed in Allah, what follows belongs to Allah. The slave of states is destroyed in states. The state of freedom destroys him by its sweetness and the state of slaveness destroys him by its bitterness. He is always tired in them. The reason for his fatigue and punishment is the existence of the veil.

O this world of Mine! Serve whoever serves Me and
exhaust whoever serves you. — Hadith.

Had the veil departed, the Real would have appeared. Had the Real appeared, the false would not have been there. Had the Real come and the false departed, fatigue and annihilation would have departed, and bliss and well-being would have been obtained.

Whenever the Beloved appears, every informer and watcher
withdraws, and every misery and punishment departs.

Know also that breaking norms is separation as norms are gatheredness because breaking norms is majesty outwardly, beauty inwardly. They are together in each man as the *ruh* is joined to the body. However, when there is separation in the outward of man — and it is breaking norms, certainly gatheredness is in his inward, and it is norms. When gatheredness is in the outward of man — and it is norms, certainly separation is in his inward — and it is breaking norms. However, what a difference there is between the *faqir* whose separation is in his outward and his gatheredness in his inward, and the one whose gatheredness is in his outward and his separation in his inward! That is because the place of witnessing Allah is the hearts, not the outward. Separation is darkness and gatheredness is light. How can the dark separated heart see Allah? May Allah have mercy on Sayyidi 'Abdu'l-Qadir when he said,

Connect your gatheredness and cut your separation.

Allah is light. He is only seen by the one whose heart is filled with light. Light is gatheredness. Whenever there is gatheredness in the heart, certainly there is separation outwardly in every case. In that, the one with this rank obtains being joined to Allah and separated from creation. These are the people of annihilation. As for the one who has separation in the heart, and it is darkness, certainly there is gatheredness in his outward – and it is light, in every case. In that, the one of this rank also only obtains connection to creation and separation with Allah. The heart is dark and the darkness of the heart is the veil itself. When the heart is illuminated and the veil departs and the door is opened, i.e. the door of annihilation, beyond the station of annihilation there is only the station of going-on. It is the station of the kingdom. The station of annihilation is the station of casting off and the station of going-on is the station of adornment. Annihilation is removing the impurity of humanness and going-on is putting on the adornment of the brides of the divine presence. The one with the station of going-on joins the best of the two presences: the presence of Allah and the presence of creation. He gives everything with a due its due. He gives everyone with a portion his full portion. He is an interspace between the two seas: the sea of the *Shari'a* and the sea of the reality. He does not reject anything and nothing rejects him. This is different from the one of annihilation. The gnostics of Allah shelter him and he shelters them. He affirms them and they affirm him. He flees from those who are ignorant of Allah and they flee from him. He rejects them and they reject him. They reject him because of their ignorance of the reality and he rejects them because of his ignorance of the *Shari'a*. As for the one of going-on, the two seas are equal for him.

*This is sweet, satisfying to taste, delicious to drink, and
that is salt, bitter to the tongue. Yet of both you eat fresh
flesh and bring forth out of it ornaments for you to wear.*

He said, may the Speaker be exalted!

*Each We help – these and those, from the gift of your Lord.
The gift of your Lord is not confined.*

Know that the outward of the people of the outward is in their inward as the inward of the people of the inward is in their outward. The people of the outward are the people of the inward and the people of the inward are the people of the outward. The custom of Allah has preceded that things are hidden in their opposites. Because of that, the expression varies. Some-

times the people of the inward are designated by the outward over their inward and sometimes the people of the outward are designated by the inward over their outward.

Know that this knowledge, i.e. knowledge of Allah, is obligatory for its possessor. None other than the people of this art are acquainted with it. They are few. They are jealous of it. They do not bring wisdom to other than its people so as to do injustice to it and they do not forbid wisdom to its people so as to wrong them.

Know that the people of witnessing are in three groups: one group sees the action from themselves – and this is the rank of the common, one group sees that the action belongs to power – and this is the rank of *iman* in the Unseen, and the other group sees that the action belongs to the Powerful and is from Him to Him, and there is only Him – that is the rank of the people of Allah who are absorbed in witnessing their Master. When they speak, they speak by their Master to their Master, no other. When they look, they look by their Master at their Master, no other. When they hear, they hear by their Master for their Master, no other. When they move, they move by their Master for their Master, no other. Defects fall and only the Self-Exalted remains. The people of the first station are veiled by themselves from their creation. The people of the second station are veiled by power from the Powerful. The people of the third station are annihilated from other-than-Him, even themselves. They only see Him, even in themselves. Impurities are stopped, the veils have departed, and the knots are unraveled. Only the One, the Self-Exalted remains.

Know that the one with this Path cannot be spoken to by other than the people of his art, nor can he be seen, heard, nor stopped in his gait. Also when the one of this path sees the people of this world enjoying their world, he obtains silence and peace. He does not move in his bed to right or left. If he is standing, he sits. If he is sitting, he stands. They are increased in agitation in their world, and he is increased in silence and diversion from what they are in because this world is like a corpse and its people are like dogs who attack it. All election is gathered in being diverted from it and lifting the *himma* from what its people are in – even speaking in it is impure, even listening to the speech of its people is impure, even sitting with them is impure, even looking at them is impure, even smelling their scent is impure.

Know that each animal in outward existence is like mankind and what resembles man. It is sensory things in the world of meanings. Each animal in inward existence is like a whale and what is like them. It is meanings in the world of the senses — i.e., meanings dominate them because they are senses and meanings. However, a meaning overcomes their senses. Glory be to the One who brought sensory things to life in the world of meanings by His wisdom as He brought meanings to life in the world of the sensory things by His wisdom. Glory be to the One who made sensory things without meanings inanimate and who made meanings without sensory things inanimate, and who made existence based between the two of them. Glory be to the Wise, the Knowing!

Know that when the people of the *Shara'i'* reject the people of the realities, they speak the truth and are right. When the people of the realities reject the people of the *Shara'i'*, they lie and are wrong. That is because the people of the *Shara'i'* are the doorman at the gate of the King. The habit of the doorman is to reject the friend of the King as well as his enemy. He is not criticised for that because he does not recognise the friend from the enemy. He may have his staff in his hand with which he repels everyone. He does not say, "This one is the friend of the King" unless he hears a call from the King to him orally or by an intermediary whom he trusts. At that, he leaves him and rejects other than him. The one with the reality is truly the one for whom rejection is invalid so that he pardons all creatures and even pardons the one who rejects him. That is because of his annihilation from what is other-than-Allah and his absorption in the contemplation of his Master. The one of the *Shara'i'* is truly the one for whom rejection is valid — for elite, common, brother, friend, and relative — even himself. He is not criticised in Allah by a critic. He clings to the command of his Master and does not increase or decrease by a letter what his Master commands. The people of the reality are those who sit with the King and the people of the *Shara'i'* are those who are the door-men at the house of the King. Can the one who sits with the King show bad *adab* towards the doorman of the presence of the Master while he recognises the rank of the doorman with the *Amir* and also recognises the majesty, force, greatness, pride, and encompassing knowledge of the *Amir*? The nearest of people to the King is the one who is the strongest in exalting Him. This is not sound in his presence. However, it is among the habits of servants that when the sincere servant finds the doorman opposing someone, he tells him to respect his dignity.

Know that all the loss of this Path of ours is gathered in miserliness of the self and miserliness of money. All its good is gathered in the loss of the self and the loss of money. When you desire your Master, leave your-



self and your property. You will find Him nearer to you than yourself and your property. *Allah buys from the Mu'minun their selves and their property for that they have the Garden. They fight in the way of Allah and kill and are killed.* It is a promise on him in the Torah, the Injil, and the Qur'an. Whoever fulfills his pledge from Allah, let him rejoice in his pledge which he took.

The traveler of this Path must have three stages: the first of them is the outward of commonness, then the inward of election, then the outward of the elite of the elite. When he acquires these three stages, that is puberty, and then the pen is appropriate for him. What encompasses men encompasses him. As for before the acquisition of these three stages, he is in the stage of the child who has not yet reached puberty. His knees have not yet parted from the knees of his parents because he needs instruction. He is not tied nor released except when his parents agree. If they do not agree, then no. His parents also only force the trust on him when they see the traces of guidance on him by His word, may He be exalted! *Do not give fools their property.* When that does not appear in him to them, he is a minor and is neither bound nor released.

When the outward is affirmed, from it issues a wonder of wonders, whether it is by the inward or not by the inward. The head of good and the end of victory is the confirmation of the outward. Whoever affirms his outward, affirms his good and its result and booty is affirmed. Whoever does not affirm his outward, has no victory and no result. Look at the words of the Shaykh al-Majdhub, may Allah profit us by him! "There is no lover except by reaching its fruits of outward sensory arrival." It is as if he were saying, "Love is only confirmed by outward arrival by the essence. As for the arrival of meaning by the heart, love is not confirmed by it." "I am commanded to judge by the outward." – Hadith.

You are not occupied with the good interest of your self but that the good interest of your body misses you. You are not occupied with the good interest of your body but that the good interest of your self misses you. That is because ruin does not leave its brother, and it is goodness as goodness does not leave its brother, and it is ruin. When you turn to the good interest of your self, ruin wins from the side of your body. When you turn to the good interest of your body, ruin wins from the side of your self. All matters, as long as they are inward, are gatheredness. Whenever they come out to the outward, they become separated-separation. Gatheredness is not sound by the absence of connection as separation is not sound by the absence of separation. As long as matters are in the

Unseen, they are one. When they appear, they are separation. Glory be to the One who made the outward separation in which there is no gatheredness as He made the inward gatheredness in which there is no separation. He made the outward the source of the inward as He made the inward the source of the outward. He made separation the source of gatheredness as He made gatheredness the source of separation. Glory be to the Wise, the Knowing. Glory be to the One who made connection the source of difference as He made difference the source of connection. Glory be to the One who separated opposites so that they are not joined as He joined opposites so that they are not separated. Glory be to the Wise, the Knowing.

Know that the common are overcome by the touch of the essence and the elite are overcome by the touch of the attributes. Commonness is in the touch of the essence because the essence is public, outward. Election is in the touch of the attributes because the attributes are secret, inward. Look at the common, you will find them the people of the essence, desiring attributes. Look at the elite, you will find them the people of attributes, desiring the essence. By that, they all become always traveling-resident, and existence is based between their transformations between essence and attributes. When it is perfected, his essence overcomes his attributes. He travels from his essence to his attributes. When they are perfected, his attributes overcome his essence. He travels from his attributes to his essence. The essence is not established without attributes as the attributes are not established without the essence. However, the essence must overcome the attributes or the attributes the essence. Authority belongs to the dominant. Whoever is dominated by the essence, is among its people. Whoever is dominated by the attributes is among its people.

Witnessing Allah has two descriptions: you see Allah, and you do not find a way to that, so you see the one who sees Allah. If you see the one who sees Allah, you will acquire what the one who sees Allah has obtained. The principle of this one is like the principle of that one, i.e. the first witnessing and the second witnessing. Whoever sees the one who sees Allah, must see Allah. Whoever sees Allah, must see the one who wants to see Allah because the father must have a child and the child must have a father. The child is not independent of the father and the father is not independent of his child. All of them are one. Or it is like the teacher and the student: they are reckoned as the people of one craft, even if the teacher is in his rank and the student is in his rank. The one who sees Allah is like that with the one who sees the one who sees Allah. Both of them are the people of the same art, even if each one is in his rank.

The people of the outward plant gatheredness, and separation grows for them. The people of the inward plant separation, and gatheredness grows for them. Such is the custom of Allah ta'ala in His creation. He brings forth the living from the dead and He brings forth the dead from the living. Whoever recognises, recognises. Whoever is ignorant, is ignorant. Whoever loves, loves. Whoever hates, hates. Glory be to the Wise, the Knowing!

The Shaykh of our Shaykh, Sayyidi al-Majdhub, may Allah profit us by him! said,

There is no lover except by arrival.

This arrival has two divisions: arrival of the self and arrival of the species. Arrival of the species is constant arrival for the people of your art by the feet. This is the root and the foundation. The Path is built on it. Whoever is constantly with the people of an art, by that certainly the art will appear to him. Whoever does not reach the people of an art has no portion in the art. As for the arrival of the self, it is a branch from this root which we mentioned. It is that you put on the clothes of the people of your art so that whoever sees you, remembers in himself that you are among the people of that art so that you become known by the art and the art is known by you, and it is not information. Information is not like eye-witnessing, and eye-witnessing is not like information. If man is like that, the roots are completed for him. There is only arrival after the roots in every case without a doubt. It is as the author of the *Hikam* said, "They are forbidden arrival because they squandered the roots." Whenever the roots are complete, arrival is obtained in every case without a doubt.

Speech is like fire and action is like snow. Action extinguishes speech as snow extinguishes fire. Speech melts action and dissolves it as fire does to snow. The one with divestment, when he cannot dispose of opposites so as to heat the cold with heat and make heat cold by cold is still learning.

I heard the Shaykh — may Allah profit us by him! say, "Whoever does not sit with you and you do not sit with them, he has not hit the mark in being related to you, and you have not hit the mark in being related to him, i.e. constantly."

I heard him say, "When one of this Path of ours obtains it and his heart is at peace with it, even if he owned a million dinars, that would not harm him. Rather, it would benefit him." This is for the one who is perfect

in it. As for the beginner, only being light of this world and turning from it is appropriate to his beginning – also turning from its people, and from diving into it, and speaking in it and turning from sitting with its people so that this world is like a corpse with him. He only takes it in necessity.

What a difference between the one who enters from the presence of himself to annihilation and the one who travels from annihilation to going-on. The first travels from the world of separation to the world of gatheredness, and from the world of the senses to the world of meaning. The second is the reverse. He travels from the world of gatheredness to the world of separation, and from the world of meaning to the world of the senses. The first travels from the world of himself to the world of his Lord, and the second travels from the world of his Lord to the world of himself by his Lord. The first is clothed in the garment of himself entering the presence of his Lord, and the second is clothed in the garment of his Lord, entering the presence of himself by his Lord. The first travels from the world of the *Shara'i'*, aiming for the world of the realities, and the second travels from the world of realities, aiming for the world of the *Shara'i'*! The first grazes in the world of creation, aiming for gnosis of Allah, and the second grazes in the worlds of Allah, aiming for gnosis of creation by Allah. May Allah have mercy on the Shaykh, Shaykh of our Shaykh, Sayyidi al-Majdhub, may Allah profit us by him! when he said,

Whoever sees the cosmos by the cosmos, it is traced
to blindness of the inner eye.

Whoever sees the cosmos by the Maker of the cosmos,
he is truthful in guarding the secret.

Know that reflection has two aspects: it can be by gatheredness, and it can be by separation – by gatheredness by Allah to Allah in Allah and by separation by creation to creation in creation. Gatheredness is true and separation is true. There is only the Real. Allah was and nothing was with Him. He has now what He had.

Until the seeker of this Path of ours is brave and resolute, and until profit and loss are the same for him, he has no portion. He is like the one who hunts with a gun. Whenever game appears to him, he shoots. He does not care whether it is fierce or not. That is the goal. If he does not hit it, by missing he acquires increase of learning, leadership, and recognition. If he misses you and departs, still his *adab* does not miss you. Equally, the one with fear has no portion in this Path. Similarly, the one of modesty

and the one of greatness have no portion. Ash-Shitri said in one of his statements,

Overcome it with the foot. The stream will return and
will be afraid of you, O leader.

Know that man in this world is dead-alive, and in the Next World, he will be alive-dead. We said dead-alive in this world because in this world, authority belongs to his death over his life. We said alive-dead in the Next World because in the Next World, his life rules his death. In this world, the dominant judgement is life. Man is dead-alive, and will be alive-dead. In this world, he is separated-gathered, and in the Next World, he will be gathered-separated. The only one who understands the matter is the one who has realised or is a slave of the one who has realised.

Know that the details of the smallest type of ant are the details of existence. Its judgement is the judgement of existence. Part of the sum of the details of existence is that it is based between gatheredness and separation. There is no animal which walks on the earth nor bird that flies in the air, and man and all the plants but that you find that animal or man or bird or plant is based between gatheredness and separation. Separation and gatheredness are in the ant in its smallness and weakness. Gatheredness and separation are in existence with its vastness, greatness, and immensity. It is the greatest gatheredness and the greatest separation which contains every gatheredness and separation. May Allah have mercy on the speaker:

O wonder! How can Allah be rebelled against or how can
the disputer dispute Him?

He has a sign in everything, showing that He is the One.

Know that the kingdom of the people of the inward is divided into 100 divisions, 99 divisions are in the Unseen and one division is in creation. If the division of the people of the inward is in creation, in it they obtain the kings of the outward. Their kingdom is completed and shines like the sun because their kingdom becomes a reality joining the inward and the outward. The inward is their basic kingdom. They take it without intermediaries. They take the outward by the kingdom of leadership because whoever owns kings, it is more fitting and appropriate that he own the servant, the slave, and what he owns belongs to his master. If it is the kings of the inward, they obtain in that division the fringe of people and their weak ones. If he owns them, he is not perfect. Rather he becomes weak and his results do not appear. Similarly, the kingdom of the people

of the outward are divided into 100 divisions. 99 divisions are in creation and one in the Unseen. If that division is in the people of the Unseen of the people of the outward, in it they obtain the people of the kingdom of the inward. The kingdom of the people of the outward is completed and shines as the sun shines because their kingdom joins the outward and the inward. The outward is their basic kingdom. They obtain the inward by the kingdom of leadership. If it is the people of the outward, they obtain the fringe of the people of the inward in the division which emerges to them in the inward. By the fringe, he means the weak of the people of the inward. Their kingdom is not complete. It is weak and imperfect, and its results do not appear. It is as if he were not a king. That is because the opposite only stands by its opposite as winter only stands by summer and summer only stands by winter. Similarly, the kingdom of the outward only stands by the kingdom of the inward, and the kingdom of the inward only stands by the kingdom of the outward.

When the essence appears in *tajalli*, its lights cover the lights of the attributes so that no trace of the attributes appear. The reverse is the same. When the attributes appear, its lights cover the lights of the essence so that no trace of the essence remains. By the *tajalli* of the essence, sensory things appear and meanings withdraw. By the *tajalli* of the attributes, meanings appear and sensory things withdraw. These two states alternate on every man. The people of knowledge know them and the people of ignorance are ignorant of them. Wisdom appears and is not concerned with anyone.

I asked the Shaykh – may Allah profit us by him! about the one who binds existence and releases it by himself and binds himself and releases it by existence. He said to me, "This one is among the leaders of the results of this art."

Know that whoever resembles the people of the art is part of them, whether he is part of them or not. Whoever does not resemble the people of the art is not part of them, whether he is among them or not. Whoever obtains resemblance to the art, obtains the art. Whoever does not obtain resemblance of the art, has no portion in the art, whether he is among its people or other than its people. This is the wisdom of Allah in all the arts. Resemblance is divided into two divisions: sensory and meaning. Sensory is wearing the clothes of the people of the art and sitting with them constantly. Resemblance by meaning is by resembling the speech of the art with the people of the art. Whenever these conditions are fulfilled in seeking the art, he obtains what he seeks, whether he likes it or not. Whenever

these conditions are lacking with the one of the art, he leaves the art, whether he likes it or not. The one with resemblance to the art being among the people of the art is reality, and the one without resemblance to the art not being among the people of the art is reality. These attributes are a condition in the arts. Whenever a condition is invalid, the conditional is invalidated.

The people of the outward conceal their actions fearing ruin and publish their words intending good. The people of the inward conceal their words fearing ruin and publish their actions intending good. The *Shara'i* of the people of the outward is words and their realities are action. The *Shara'i* of the people of the inward are actions and their realities are words. Realities must be concealed and *Shara'i* must appear. The realities of action move the people of the outward. Words with them are like cold water for the thirsty man. Similarly, the realities of words move the people of the inward. Actions with them are like cold water for the thirsty man. The people of the outward only have rest in words as the people of the inward only have rest in actions. Whoever conceals what is published or publishes what is concealed, that is insanity, and insanity is leaving the right way.

After the secret when it is published,
there is only an empty house.

I heard these words from the Shaykh, may Allah profit us by him!

The seeker of perfect good and the seeker of perfect evil only obtain it when all people recognise him by his indicating the art which he seeks. Whoever does not recognise him personally, recognises him by name. Whoever wants other than this is like the one who is a king among people who do not recognise him and whether he exists or not. They have not heard of him.

Had the one of the inward had 99 divisions of action, he would need more than that, and one portion of words, that portion would be enough for him. The one of the outward is the reverse. Had he had 99 portions of words, he would need more than that, and one portion of action, that portion would be enough for him. Speech here means knowledge, and action means doing. This indicates that the one of the outward needs knowledge more, and the one of the inward needs actions more because all of them revolve around perfection. Action with the one of the inward is *Shari'a* and knowledge with the one of the outward is *Shari'a*. Whoever preserves the *Shari'a* and clings to it, reaches all he desires in his reality by it. His increase does not stop until reality owns him. When it owns him,

he is cut off, i.e. his increase stops. *Shara'i'* are capital and the realities are profit. The poet said, "Excess is not absent from the proceeds of capital." The one of the outward does not need a division of action and the one of the inward does not need a division of speech because things are only based on their opposites.

When the slaves are firmly established by their Master, they despise and belittle him. When they remain under his power, they exalt and respect him. Only the one ignorant of the politics of his kingdom gives the slave power from himself, i.e. his flock. They are the people of the kingdom of the self and the people of the kingdom of the species. The intellects of the gnostics among the people of the kingdom of the self have power over their essences and limbs. The limbs of the ignorant have power over them. It is like that with the gnostics of the people of the kingdom of creation. Their intellects rule their flock, and by their policies, they overcome and subdue them so that they are under their command and prohibition. The ignorant are ruled by their flock because of their lack of policy and lack of recognition of the discipline of the kingdom. Whoever owns himself, owns existence and what it contains. Whoever does not own himself, has no way to own existence. Success is by Allah.

Two are not joined but that one of them is a king and the other is a chattel, the king is the desired and the chattel is the lover. The king is sought for and the chattel is the seeker. Whoever puts himself in the stage of the king and clings to it is a king. Whoever puts himself in the stage of the chattel and clings to it is a chattel.

Wisdom is not in the *faqir*. It is in the relationship to Allah ta'ala which he wears, as the treasury does not have wisdom in it. It is in the relationship to the king which it wears. Had the relationship to Allah been lacking from the *faqir*, he would not be good for anything and no one would be concerned with him. The dog costs a sixteenth of a dirham and the necklace costs 100,000. What is 100,000 in relationship to Allah ta'ala?

Whoever has celestial things as his capital, his surplus is terrestrial things. Whoever has terrestrial things as his capital, his surplus is celestial things. Surplus is according to capital. Whoever has vast capital, his surplus is vast according to it. Whoever has his capital restricted, his surplus is restricted according to it.

A horse is not ridden with a saddle-blanket
except by one who has broken his arm.
Whoever desires people's company,
reduces his baggage.

The gnostic is occupied with strengthening capital, and he is not concerned about the sale of your straw-vendor. Increase him in your capital because according to the greatness of capital, surplus is great and confirmed. The custom of Allah has passed. The seeker of Allah is not given something and is *zahid* in it and desires his Master, but that Allah ta'ala gives him what is greater than it. Increase does not stop until *himma* stops. The sign of the stopping of *himma* is contentment with what comes.

The *faqir* who turns, when he speaks of this world, he is like the one who moves impurity in an assembly of people or like the one who uncovers his private parts in the middle of the market-place while people are looking. The *faqir* has enough stupidity on Allah ta'ala and his idiocy in speaking on this world is more than his moving in it by action. He is yet more stupid and more stupid and more stupid.

Property is not a king until his majesty outwardly is greater than his beauty by a hundred times or more. It is the kingdom of the outward and the kingdom of the inward because when his majesty outwardly is stronger than his beauty, certainly his beauty in his inward is stronger than his majesty because the thing is great by the weakness of what is opposite it and weak by the greatness of what is opposite it. What increases this one, decreases that one. What decreases that one, increases this one. Majesty in the outward becomes a condition in seeking the kingdom. It is inevitable. The custom of Allah has preceded in that. Part of the aspect of understanding is also that things are only sought by their opposites. Beauty is only sought by majesty as majesty is only sought by beauty. The seeker of might is only abased as the seeker of abasement is only mighty. "You have sentenced them to abasement until they become mighty."

The kingdom in retreat is that whoever loves, loves, and whoever hates, hates. Whoever wants to own existence or a man of existence, withdraws from it, whether it is outward or inward kingdom. Their judgement is the same. Similarly, the judgement of all existence is like the judgement of one man. The judgement of one man is like the judgement of all existence, no more, no less. He said, may He be exalted!

Therefore We wrote for the children of Israel that whoever slays a self not to retaliate for a slain self, nor for corruption done in the land, is as if he had slain all people. Whoever gives life to a self, it is as if he had given life to all people.

Part of the habits of the selves is that they do not obtain anything but that they debase it and belittle it. They are not forbidden anything but that they desire it and yearn for it. The cause of their belittlement of what they obtain or their yearning for what they are denied is that they have come from the rug of Allah and revolve around it. When they obtain something and do not see Allah in it, they belittle it and despise it. This is the reason they belittle it when they obtain it. The reason for their desire for what they are denied and their yearning for it is that they do not see anything or hear anything but that they suppose that they will see Allah in it. When they are prevented, their opinion becomes stronger until it becomes almost certain. They are increased in passion and yearning for that thing, and they are not still nor do they have rest nor are they free of it until they see Allah truly in reality, either in life or death. This analogy is only recognised by the gnostics of Allah, who recognise His politics in the kingdom of the self and the kingdom of the species because the politics of the kingdom of the self and the politics of the kingdom of the species are the same, i.e. the politics of the self is one like the politics of existence and what it contains. The self is a copy of existence, or existence is a copy of the self. Because of this meaning, they said,

The love of Allah is first like madness, and then the arts
are acquired and stillness takes him.

Stillness is not acquired until being gathered to Allah is acquired by seeing Allah by Allah.

Part of what the Shaykh, may Allah profit us by him! said to me is, "My son, you must keep the company of the great people and be near them." I said to him, "O Sayyidi! What are the great people?" He said to me, "The leaders of the outward and the leaders of the inward."

Know that all existence is one, and every question in existence which you belittle and do not apply your hand to, certainly the state will compel you to it. Allah, the Blessed, the Exalted! is Wise. He has not created anything for you in existence from the atom to the highest thing but that you are in the very limit of need of it. When you do not need it today, you will need it tomorrow. The man of intellect must neither belittle anyone nor neglect anything in existence. It is like that.

Part of what the Shaykh said to me — may Allah profit us by him! is that he said, "This occupation of ours is like gold. If it is rubbed, it increases in nobility." He also said to me, "The occupation of all people is that they are marred whenever they are bent. Our occupation is not good until we are bent." He also said to me, "All animals die when they are swallowed up by water but when fish come out of water, they die. We are like that in this Path of ours. Whatever creation dies by, we are brought to life by it. Whatever harms people, we profit by it." "Death has my life in it, and my life is my death."

The people of Allah are surrounded by those of creation who suspect them by the relationship of Allah ta'ala. Each of those who turn to Allah has nearness to Allah according to the strength of the relationship and its diffusion in creation. His distance from Allah is according to the weakness of the relationship and its concealment in creation. That is because the secret of Allah is not hidden from creation in its people. Had they been under the earth their scent would have pierced the mountains and the soil. Whoever wants to recognise the wali, he is the one that most of the common designate by wilaya. Most of the common are the treasury and their followers are the leaders of the common. Wilaya belongs to the one for whom the common confirm it. Whoever does not have wilaya confirmed by the common is not a wali.

When they confront you with evil and you confront them with good, and their evil is complete and your good is complete, certainly you will overcome their evil by your good because your good is terrestrial and their evil is celestial. When the celestial and the terrestrial meet, the terrestrial overcomes in every case. When they confront you with evil and you confront them with evil stronger than it, your evil overcomes their evil. The strong overcomes the weak in every case. When they confront you with complete evil and you confront them with good stronger than their evil, you overcome without a doubt because the strong overcomes the weak. When they confront you with evil and you confront them with evil stronger than it, you also overcome without a doubt because the strong overcomes the weak. The perfect gnostic overcomes the one who confronts him with evil in every case, either by evil stronger than his evil or by good stronger than his evil. All times he overcomes by good or evil.

He desires and my hardship is the stage.

We strike with this and that.

What is the excess which destroys my acts of devotion

And in what stage? I must be injured,

Either by expending, and it is fitting for passion,

Or by might, and it is fitting for kingdom.

The reality of election is joined in making the relationship to Allah known and spreading it among the common and the elite. The reality of commonness is like that. It is joined in making the relationship to creation known and spreading it among the elite and common. This distinction between the *salih wali* and the *salih common man* is that whoever is known by the relationship to Allah is by Allah and for Allah. The one who is known by the relationship to creation is by creation, for creation, no more. Allah is found in the one who is by Allah and creation is found in the one who is by creation. It is like that.

Election is in two divisions: election of separation and election of gatheredness. The election of separation is election from creation. The election of gatheredness is the election of the King, the Real. The one of separation obtains the kingdom of creation, and the one of gatheredness obtains the kingdom of the Real by the Real. The kingdom of the one of gatheredness is concerned with passing thoughts. The kingdom of the one of separation belongs to people. The kingdom of the one of gatheredness is a King, the Lord of creation. The one of separation needs people and the one of gatheredness is needed by people. The one of separation is the poor of Allah and the one of gatheredness is rich by Allah.

Know that realities are power and *Shara'i* are wisdom. The elite are dominated by the witnessing of power and the common are overcome by the witnessing of wisdom. The elite incline to power because it is related to Allah, so they become by Allah. The common incline to wisdom because it is related to themselves. They become by themselves. Power and wisdom are both attributes of Allah — may His praise be exalted! What a difference between the one who is by Allah and the one who is by himself. What does the one who lacks You find, and what does the one who finds You lack? The one of power is a king and the one of wisdom is a slave. The one of power is desired and the one of wisdom is the lover. If the power of the one of power is only established for him by wisdom, however, his wisdom is subtle — it is as if it were not. If the wisdom of the one of wisdom is only established by power, his power is, however, subtle. It is as if it were not. Authority belongs to the dominant. Whoever has power dominate him, he is a king. Whoever has wisdom dominate him is a slave. Part of the sum of the fineness of wisdom is that it is the word of the one of power to the thing, "Be!" and it is. "Be!" is wisdom and "it is" is power. Whoever recognises that the wisdom of the one of power is in "Be!" and understands it is none other than the one of his art. The people of Makka recognise its roads. The power of the one of wisdom is in his bringing into existence what he seeks after toil and hardship. The wisdom of the one of power is his toil in it as the power of the one of wisdom is his rest in it. The one of wisdom

is always tired and his rest is weak, as if it were not. The one of power is always at rest, and his toil is as if it were not. The one of power is a king and what toil does a king have? If there is toil, it is weak. The one of wisdom is a slave, and what rest does a slave have? If there is rest, it is weak. Wisdom means management, organisation, and choice. Power means turning to the Unseen and devoting oneself exclusively to Allah without management and choice.

Know that the essence is pained by the pain of the attributes as the attributes are pained by the pain of the essence. The attributes rest by the rest of the essence as the essence rests by the rest of the attributes. This is a proof that the essence is the source of the attributes and the attributes are the source of the essence.

With us, the *faqir* who is not an interspace between the seas is not a *faqir*, i.e. the sea of the *Shara'i* and the sea of the realities. If he is this, he scoops from each sea what he needs of it. He does not abide in one of them more than the other. He said, may He be exalted!

O people of Yathrib! You have no abiding (maqam).

Part of what the perfect gnostic of Allah is described by is that you find that he has no station (*maqam*) nor abiding ever at all. It is as if he were the orbit of one traveling like the constant journey of the sun in its signs: resident-traveling, unseen-clear.

The speech of the miser is bitter, even if it is true. The speech of the generous is sweet, even if it is false.

I heard the Shaykh, may Allah profit us by him! say, "Signs mean hearing difference according to the listeners: *haram*, *makruh*, *halal*, *wajib*, the people of each station have a word."

Know that a stage is given two names. It is named the stage of rejection and it is named the stage of resemblance. It is the veil between all creation and Allah — except for a few of the people who are those whose hands Allah takes and He guides them to His presence when He gives success in meeting the intermediaries so that they travel with them to this great stage which contains people by its nearness. It is as one of the *Salihun* said praising his Shaykh. I think that it was Sayyidi Muhammad al-Hajj with his Shaykh, Sayyidi Bushta — may Allah profit us by all! on his richness:

My master is the chosen, an *Imam*, the Imam of the *Tariqa*.
He made me travel to the sea of the reality and unfurled
the banner over me.

This stage which we mentioned is a sea of light between the slave and his Lord. Whoever dives into it without a guide is immediately destroyed. Whoever Allah joins to one who takes his hand so that he travels to this stage, there is only his words after it, "Here you are with your Lord." The intermediaries are as if they were doormen to the presence of Allah. Whoever is a slave to the doorman, he lets him come to Allah. Whoever is the slave of Allah without a doorman, never comes to Allah. It is often that you find that whenever a sincere *murid* comes to a gnostic of Allah, in the beginning, he travels with him to make him resemble the people. Then after resemblance, he moves him to the stage of perfection. We ask Allah ta'ala to give us a portion with them.

I heard the Shaykh — may Allah profit us by him! say, "This Path of ours is like water which waters the sweet, and it grows and is sound. The bitter is watered by it and it grows and is sound. All fields grow when it waters them, whether the field is sweet or bitter."

The one of the *Shara'i'*, even had he reached in it what the one in need of the realities reached, his situation would not be established except by him, whether he likes it or not. It is like that with the one of the realities. Had he reached in it what the one in need of the *Shara'i'* reached, his situation would only be established by him, whether he likes it or not. Such is the *sunna* of Allah in His creation. That is so that you might know that Allah is One. He has no second nor opposite nor like. Allah was and nothing was with Him, and He has now what He had.

Know that creation is from the earth and like the earth. Their judgement is that of the earth. As the earth in which you plant is the one you harvest from, so the creation in which you plant are those whom you harvest from, no more, no less. Increase is from you and increase is from them. Decrease is from you and decrease is from them.

Know that meanings only result and are established by the ruin of the senses. Similarly, the senses are only established for their seeker and have results by the ruin of meanings. The seeker of meaning is not reckoned among the people of meanings until he attracts and repels, harms and benefits. He uses meanings as the people of the senses use the senses because

Allah placed "Be!" and it is" in the senses as He placed it in the meanings. He placed it in the meanings as He placed it in the senses. The senses have people who use it and the meanings have people who use it. As the people of the senses have ranks and degrees, so the people of meanings have ranks and degrees. As the senses have no end, so the meanings have no end. As the one of the senses has no contentment, so the one of meanings has no contentment. As they said, the seeker of knowledge and the seeker of this world are never full. By the seeker of knowledge, they mean the seeker of meanings, and by the seeker of this world, they mean the seeker of the senses because contentment with Allah is deprivation with both parties.

Part of what the Shaykh — may Allah profit us by him! said to me is, "My son, people have things. When they are straight, the need is fulfilled, and when they are bent, a need is necessitated for them. In this Path of ours, we have these things. When they are straight, a need is necessitated for us, and when they are bent, a thousand needs are fulfilled for us. Because of that, we find that we prefer breaking norms to norms."

Part of what I heard from the Shaykh — may Allah profit us by him! is, "My son, when you desire the result of the outward, then water it with the inward, and it will stand. If you desire the result of the inward, then water it with the outward, and it will be established because all things are only established by their opposites. The outward would not ever exist without the inward. If it existed, it would be perfect. Similarly, the inward would not ever exist without the outward. If it existed, it would be imperfect."

I heard from him that he heard his father, Sayyidi Ahmad, may Allah profit us by all! say to him, "The secret of election is found in the child and is not found in his father, and it is found in the father and not found in his child. It is found in the slave and not in his Master. It is found in the lowest of what is among people like the baker, the butcher, the shepherd, and it is not found in the noblest of people and the great of the moment. It is also found in the common who cannot read or write, and not found in the great 'ulama'. He said, may He be exalted!

Allah bestows His mercy on whomever He wills.

He said, may He be exalted!

*We desired to be kind to those that were abased in the earth,
and to make them leaders, and to make them the inheritors.*

I also heard him say, "My son, intend the action which is present and withdraws, even if it appears to people that it is ugly. Abandon action which you are constantly in, even if it appears to you and people that it is good. Look at man. Had this structure been based on satiety without hunger, his Master would not have turned him to hunger ever, even though hunger appears to people to be the ugliest of ugly things. Had the structure of man also been based on obedience without rebellion, his Master would not have turned him to rebellion, although He is the One who commanded him to obedience and gratitude for it and forbade rebellion and censured it." All that is in existence of things is only supported by its opposite, whether it likes it or not. Being constantly with the thing will certainly join you to its opposite, whether you like it or not because man does not persist in doing good, but that that good is transformed into evil. He does not persist in doing evil, but that that evil is transformed into good because there must be variety. Whoever wants to be in one state will not find that because he desires something which Allah ta'ala has not created. He said, may He be exalted! *They are still in differences.* He said, may the Speaker be exalted! *and the variety of your tongues and colours.* However, what a difference between the people of compulsory variety and the people of acquired variety!

I heard a man of the people of Allah ta'ala whom I recognise as I recognise myself say, "I dived into the two seas of knowledge: the sea of the outward and the sea of the inward. The sea of the outward has knowledge and action. The sea of the inward has knowledge and action. I brought out two qualities from them. I did not find their like. The first is that I found the nearest of creation to Allah is the furthest of creation from Allah in his nearness. The second is that I found that the furthest of creation from Allah is the nearest of creation to Allah in his distance, so understand if you have understanding!"

Know that part of the sum of what Allah has given to this man is that He made him perfect from every direction so that He made him a copy of existence and existence is a copy of him. As He placed darkness and light in existence, so He placed darkness and light in man. When the darkness of existence appears, its light is hidden, and when its light appears, its darkness is hidden. It is like that with man. Whenever his outward is illuminated, his inward is dark, and whenever his outward is darkened, his inward is illuminated. The meaning of this effect is only recognised by the one who knows the knowledge of the self. They are very few. The knowledge of the self is only found with the gnostics of Allah because whoever recognises himself, recognises his Lord. Whoever decides that the luminosity of his outward demands the luminosity of his inward is ignorant, or that the darkness of his

outward demands the darkness of his inward is also ignorant. He does not understand anything of the knowledge of the self. The knowledge of the self is the knowledge of Allah. Who recognises it recognises one who recognises it. I heard from my Shaykh from his father who said that he heard from Sayyidi 'Abdu'r-Rahman al-Fasi, may Allah profit us by all! that he said, "I used to have 14 knowledges before I read the knowledge of Allah. When I was occupied with reading knowledge of Allah, 12 knowledges left me, and two knowledges remained for me with which I was intimate with my companions: the knowledge of *Hadith*..." and another knowledge which the Shaykh mentioned to me, but I forgot. (It was Logic.)

I heard the Shaykh, may Allah profit us by him! say, "The like of the one with generosity in people is like the one who covers himself with honey. All people desire and love him because the generous is loved by Allah. Whoever Allah loves, certainly all creation loves him in every case. The miser is hated by Allah. Whoever Allah hates, certainly all creation hates him. Allah takes the generous by the hand wherever he is. It is as the *hadith* said. Generosity has two divisions: generosity of the self and generosity of money. The one with generosity of money owns all outward existence, and the one of generosity of the self owns all inward existence and the inward of the Unseen worlds. The one of money uses it present in the outward and the one of the self uses it present in the outward as he uses the inward in the unseen of the Unseen worlds.

Know that man in his essence is two worlds: the world of his outward and the world of his inward. Glory be to the One who made him and made His product perfect and whose Master made him different from every aspect. Part of the sum of that difference is that all you see outwardly is the opposite of that inwardly. All you see inwardly is the opposite of that outwardly. A state does not appear in it but that its opposite follows it. He said, may He be exalted! *They are still in differences.* except for the one on whom your Lord has mercy. He created them for that.

Know that all creation is veiled and none of them are veiled. The perfect gnostic of Allah is the one who recognises his Master in all states because whoever has a state appear to him in *tajalli*, it must veil him to other than it. Allah is manifest in states and their opposites as He is hidden in states and their opposites. He appears so He is not hidden and He is hidden so that He does not appear — glory be to Him and may He be exalted!

Know that part of the sum of what Allah, the Blessed, the Exalted bestowed on man is that He made him always annihilated-going-on. When he goes on in gatheredness, he is annihilated in separation. When he is separated in gatheredness, he goes on in separation. This habit of his guides the overcome weak one. When he looks at separation, he is veiled to gatheredness. When he looks at gatheredness, he is veiled to separation. The perfect gnostic of Allah keeps the company of his Master with his slaveness in all states so that he goes between his separation and gatheredness, and his separation is like the blink of an eye. It is as if his gatheredness did not veil him to his separation and his separation did not veil him to his gatheredness. It is as if his going-on does not veil him to his annihilation, and his annihilation does not veil him to his going-on. That is from the strength of transformation in the states. This attribute is only acquired by much application in the art and connection to its people. They are few. The author of the *Hikam* said, "Among them is the one whose sobriety overcomes his intoxication, and among them is the one whose intoxication overcomes his sobriety. The best of them is the one who drinks and it increases him in sobriety, and withdraws and it increases him in presence."

Part of what the Shaykh, may Allah have mercy on him! said to me is, "My son, as man needs to put *arwah* right, he needs to put forms right. The essence and attributes of man only exist by variety. He said, may He be exalted!

They are still in differences.

The *ruh* only exists by the health of the body, and the body only exists by the health of the *ruh*. The essence is made sound by its food and and ruined by its food. The *ruh* is made sound by its food and ruined by its food. The food of the essences is eating and drink. The ruin of the essence is in eating one food constantly, and its rightness is in eating in each hour a different food than the one before it. The food of the *ruh* is speech, smell, sight, hearing, touching with the hand, traveling with the foot, and intercourse with the genitals. These are seven limbs. When the foods of the *ruh* vary by them, that is its health. When they continue in one state, that is its ruin. It is like that.

Know that man is not divested of the senses, but that it turns him to the meaning, and he is not divested of the meaning but that it turns him to the sensory, whether he likes it or not, with ignorance or without ignorance. His divestment is compulsory or by acquisition. Whoever divests, and he has knowledge or the *idhn* of one who knows, he obtains the good of his divestment and its evil misses him. Whoever divests, and he is ignorant of the prin-

ciple of his divestment, when its good hits him, he is destroyed, and when its evil hits him, he is destroyed in it. This is the principle of the outward. As for the principle of the inward, it is that when you seek sensory things, meanings seek you. When you seek meanings, sensory things seek you.

I heard the Shaykh — may Allah profit us by him! say, "The word of the people of the gardens about *Zubayr ad-Dawali* is that what appears, departs, and what is gathered, separates." We say the like of that about the gardens of ourselves because they are the people of the gardens of money. We are the people of the gardens of ourselves. The judgement of the self in its worlds is like the judgement of money in its world.

With the common, all that is beautiful is accepted and all that is ugly is objectionable. With the elite, whatever joins them to Allah is accepted, even if it appears to people that it is objectionable, and all that distracts them from Allah is objectionable, even if it appears acceptable to people. With the elite of the elite, all that exists is accepted, and not objectionable. That is because they recognise Allah in every state. So they do not reject Him in any state.

Part of what the Shaykh, may Allah have mercy on him! said to me was, "I have a son who is generous with himself and I have another son who is generous with money. I want to make them equal with me, and I do not find a way to do that. I only find that the generous of self is dearer to me, and more generous, nearer, higher, and more useful than the one who is generous with money. It is as if the generous of self were dear with me, and there is no veil between him and me. Even if the generous of money is dear with me like the other and greater, I find that it is as if there were a veil between me and him. The one who has a veil between me and him withdraws from me, and the one who has no veil between him and me is present with me. How can the present be like the absent." The poet said:

I saw the crescent moon and the face of the Beloved.
It was as if two crescent moons were in my eye.
That one withdraws and this one did not withdraw.
Is the one who withdraws like the one who is present?

Know that when you do good with the common, they repay you for it with evil. When you do evil with them, they repay you for it with good. That is by their weakness and reality's dominance over them. When you do good with the elite, they do good with you. If you do evil with them, they

do evil with you. That is because the *Shara'i'* dominate them. When you do good with the elite of the elite, they do good with you and when you do evil with them, they do good with you. That is because they have withdrawn in Allah from your good and evil so that all is good with them. Whatever your Lord sends down, they say, "Good." This is one of the attributes which they take from the Prophet, may Allah bless him and grant him peace, because he repaid evil with good.

Know, O man! that the help of Allah, the Blessed, the Exalted, is not ever cut off from His slave because it is before-endless-time and after-endless-time. It is how He wants and not how you want. Sometimes He brings it to you from the direction of the senses and sometimes from the direction of the meaning, sometimes from the direction of the outward, and sometimes from the direction of the inward, sometimes from the direction of the essence, and sometimes from the direction of the attributes, sometimes from the unseen and sometimes from the present, to what is not perceived nor counted of the variety of gates. Allah refuses to provide for His slave, the *mu'min*, except from where he does not reckon. It is as the *hadith* said. As for the Exalted, Allah ta'ala has power to provide for His slave a field without winter, and fullness in the bellies of His creation without a field. If these are some of the attributes of His power, may He be exalted! how can provision be suspected? He decreed it and was finished with it before-endless-time, before He created the cosmos and what is in it. We ask Allah ta'ala to make His abundance enough for us above our anxiety.

Know that it appears to some people that good has benefit in it and evil has harm in it. It is not like that. Good has benefit and harm in it, and evil has benefit and harm in it because the principle of good and evil is the same. Look at His word, may He be exalted!

We will test you with good and evil as a trial.

Had you reflected, you would have found that Allah ta'ala often punishes by good and Allah often shows mercy by evil. Because of this meaning, the people of intellect leave good and evil and occupy themselves with the Creator of good and evil. He is enough for them in good and evil. Since they are His slaves, good and evil are their slaves. Those who turn to Allah ta'ala in this meaning are in two divisions: the sincere beginner and the perfect realised one. The beginner in his turning to Allah ta'ala is such that as occupation with evil harms him, so occupation with good things harms him. The finished gnostic in his turning is different from that. As occupation with good things helps him, so occupation with evil things helps him. That is because the first, who is the beginner, goes on with good and evil things. Be-

cause of that, he seeks to turn from good and evil things and to be occupied with Allah. The finished is different from that. He is by Allah in good and evil things. Since he recognises his Master in good and evil things, he is the same with good and evil things. He is neither in good nor evil things, but he is with his Master. Since he recognises Allah in all states, he is by Him in all states. There is no doubt that when the slave is by his Master in every state, he is increased by every state, and he benefits from every state, and no state harms him.

Know that you do not do good with the people of this world but that you are prepared for the words of evil with which they will repay you for it. You do not do evil with them, but that you prepare for the good with which they will repay you for it. The custom of Allah ta'ala has preceded. In the common of His creation, you do not do good with them but that they repay you with evil, and you do not do evil with them but that they repay you with good. The right way is to turn from them so that you do neither good nor evil with them, and you are only occupied with your Master because your turning to them for good or evil is turning from your Master. He said in the *Hikam*,

Your turning to creatures is your turning from Allah because creatures do not need your good or evil.

Leave creation for the One who created them, even yourself, and be occupied with Him. That is the source of rescue and success. The reality of this matter is that all that distracts you from your Master is an idol because occupation with creation without the Creator is hidden *shirk*. He said, may He be exalted!

*I only created the jinn and men to worship Me.
I do not desire provision from them and I not desire
that they feed Me.*

He said, may the Speaker be exalted!

*Command your people to the prayer and persevere in it.
We do not ask you for provision. We provide for you
and the end belongs to taqwa.*

Much of what people take is from anxiety for provision and fear of creation. We ask Allah for safety.

There are four stations. The first is the one with understanding of Allah, driven from Him, and the one who turns to Allah and is veiled from Him, and the one who withdraws in Allah and is annihilated from creation in Him, and the gnostic of Allah who returns to creation by Him. It is the fourth station. Traveling is divided into stations and states endlessly. Glory be to the One who gave to people and withheld from people and who brings near whomever He wants to bring near and makes distant whomever He wants to make distant. Glory be to the One whose favour does not depend on a cause. The Giver without anything and the Withholder without anything. Glory be to the One who originated existence by His wisdom as a favour from Him. Glory be to the One who is a Generous God, and peace and blessings be upon Sayyiduna Muhammad, the *Imam* of the *Muttaqun*, and on his family and Companions, and followers until the Day of the *Din*.

Know that whoever confirms norms, finds norms, and whoever rejects norms, norms reject him. Whoever confirms breaking of norms, finds breaking of norms. Whoever rejects breaking of norms, breaking of norms rejects him. That is because He is a generous Master. You do not turn to a thing but that He helps you in it and for it and provides for you with one who will befriend you in it so that in it, you reach the end of your *himma*. *Himma* is increased from you and help is increased from your Master. Help is not cut off from your Master until your *himma* stops. This analogy – the custom of Allah has preceded in all matters. Whenever your *himma* turns to a matter, you are cut off from other than it. The journey of the *himma* has no limit. He said, may He be exalted!

The end is to your Lord.

He said, may Allah bless him and grant him peace,

Allah provides for His slave according to his *himma*.

The *himma* of the common is bound to the norms, so they only find the norms. The *himma* of the elite is bound to breaking norms, so they only find breaking norms. You pluck the fruit of what you plant. This is the norm of the time. This is the distinction between the one among the people of the elite at whose hand breaking of norms appears and the one among the people of the common at whose hand norms appear. Breaking of norms is a wonder among the common, and norms are a wonder among the elite. Some people wonder at the happiness of man and some people wonder at his misery. Glory be to the Giver, the Withholder. Glory be to the Wise, the Knowing. There is no god but Him. There is no existent in existence except Him.

Know that the tree of knowledge is only taken from the breasts of men. The finished takes it from the breast of the self. The beginner takes it from the breast of another. It is said that the lords of hearts open themselves and take public knowledge from them. He said, may He be exalted!

And that which is in the breasts is brought out.

If you investigate, you will find that knowledge only emerges from action and action only emerges from knowledge. It is as if knowledge were hidden in action and action were hidden in knowledge.

Know that when Allah – may His praise be exalted! gives a *tajalli*, it is recognised, and appears to the gnostic as He appears and is not recognised by the ignorant. When He appears to the gnostics, they recognise Him in every case and confirm His oneness. He is recognised by them at every time and they recognise Him with a different recognition to what was before it and stronger than what was before it. When He appears to the ignorant, they are ignorant of Him and reject Him. For that reason, they acquire rejection of creation until they reject themselves. Had they confirmed themselves, they would have confirmed their Lord. Had they confirmed their Lord, they would have confirmed themselves because whoever recognises himself, recognises his Lord, and whoever is ignorant of his Lord, is ignorant of himself.

Know that the answer has two conditions: sincere confusion and sincere intention in seeking and in good opinion of the slaves of Allah. According to the strength of these two qualities, the seeker of a need has the answer come swiftly to him, and according to its weakness in him, it is weak. It is said that a man of the *Salihun* was sitting near a river speaking with his companions. There was a woman washing some clothes at the edge of the river. She had a small child playing near her. Suddenly, he fell into the river and vanished from her eyes. When she saw that, she fled to the Shaykh and his companions shouting, striking her head, and saying, "Sayyidi! My son has gone into the water!" The companions of the Shaykh answered and said, "None of us are any good at swimming." She began to increase her weeping and shouting. The Shaykh said to her, "Be patient and be content." She said to him, "Sayyidi, my patience is weak." He replied to her and then she said to him, "Sayyidi! By Allah! I do not find patience!" The Shaykh said to her, "If you are truthful in what you say, look at the river-bank, and you will find your child has come out of the river safe." She went to the river-bank and found her child safe and sound. Look at this Shaykh, may Allah have mercy on him! and how he sentenced her to bring her son out when he saw her agitation from the force of the confusion

which had descended in her, and the sincerity of her seeking her child and her good opinion of the Shaykh. The matter was like that. He said, may He be exalted! *He who answers the constrained when he calls on Him*. Look at your Master, may His praise be exalted! and how He connected the answer to constraint. May Allah have mercy on the speaker!

However, the secret of Allah is in the sincerity of the quest.
How many a one is thrown into wonder by its companions!

Know that a sound analogy is that whoever you see remaining in one state and not taking on the character of its opposites, he is veiled from his Master in it. The tokens of perfection are change by stations and states. Whoever has *himma* by Allah or in Allah will certainly not remain in one state. His attribute is that of his Master. Part of the attributes of his Master is that He is on some affair every day. Good water is from good sand, and the good slave is from good masters.

Know that Allah ta'ala is generous. Nothing is equal to His generosity. Part of that is that He created you and proportioned you and fashioned you in whatever form He wished to organise you. Then after He brought you into existence as a favour and mercy from Him, He said to you, "My slave! I have given you your existence as a favour and a mercy from Me. It is yours. Now I will buy it from you." You say to Him, "What, my Lord?" He says to you, "I will buy your attributes from you for My attributes and sell you My attributes for your attributes. I will buy your essence from you for My essence, and I will sell you My essence for your essence. I will buy your self from you for My self, and I will sell you My self for your self." The matter is like that. Whoever is pleased has contentment, and whoever is wrathful, has wrath.

Part of what the Shaykh, may Allah have mercy on him! counseled me is that he said to me, "My son! The *faqir* is the one who is the treasurer of the treasury, i.e. the leader of leaders." I also heard him say, "The *dhikr* of serenity in roughness is serenity, and the *dhikr* of roughness in serenity is roughness."

I heard it related that Shaykh Abu'l-Hasan ash-Shadhili went to one of the kings of this world to seek to satisfy the need of a certain person 18 times. Each time, he asked him to satisfy it, and he did not grant it to him. He returned until he had finished 18 times, and then he granted it to him.

I heard him say to one of our companions, "My son, when you see the seeker of this Path, i.e. election, test him in the covenant and destination. If you find that he is sincere in his covenant and fulfills his destination, then know that his quest is sincere. If not, he is a liar."

Know that whenever you turn to the outward, the inward turns from you, and whenever you turn to the inward, the outward turns from you. The luminosity of the outward is only with the darkness of the inward and the luminosity of the inward is only with the darkness of the outward. It is like that.

The one of realities is only veiled to his realities by the *Shara'i'*, and the one of the *Shara'i'* is only veiled to his *Shara'i'* by realities. However, realities do not exist without *Shara'i'* and *Shara'i'* do not exist without realities. However, the one of realities takes from the *Shara'i'* the like of what the one in summer takes from coldness that by which his realities exist, and the one of the *Shara'i'* takes from the realities the like of what the one in winter takes of heat by which his *Shara'i'* exist. What is more than that is a veil and going the wrong way. Going the wrong way is insanity. He said, may He be exalted!

Wavering all the time, not to these, not to those.

Know that whoever has his ignorance dominate his knowledge, he is *Shari'a*, and whoever has his knowledge dominate his ignorance, he is reality. The common are *Shari'a*. They have left the reality. The elite are reality. They have left the *Shari'a*. Some of the elite have the reality outwardly and the *Shari'a* inwardly. They are the elite. Some of them have the *Shari'a* outwardly and the reality inwardly. They are the elite of the elite. There is no election for knowledge without action. "I will take refuge with Allah from unprofitable knowledge," as the Truthful Confirmed one said, may Allah bless him and grant him peace, and ennoble him and exalt him and magnify him and glorify him! Here we are speaking of the *Shara'i'* of the elite, not the *Shara'i'* of the common because with the elite, everything has a *Shari'a* and a reality. The common only understand one *Shari'a* and they only recognise it.

Know that the common are lights emerging from the inner to the outward, and from firstness to lastness. The elite are lights emerging from the outward to the inward, and from lastness to firstness. He said, may He be exalted!

He is the First and the Last, the Outward and the Inward.

All is by Him, with Him, from Him, to Him.

The elite are dead-alive and the common are alive-dead as the speaker said, "Had Allah removed the cover, I would not be increased in certainty."

Know that divestment is a sea with no shore. It is only based on two aspects: inward and outward. As for the inward aspect, it only has one reality, and it is called the reality of realities. As for the outward aspect, its realities have a certain number. Whoever obtains it, i.e. divestment, being an inward reality and an outward reality and continues in it until he obtains its fruits, he owns all existence so that he uses celestial and terrestrial kings. He is by the command of his Master. He says to the thing, "Be!" and it is." One of the gnostics said, addressing Allah ta'ala,

Whoever has acts of devotion from You
travels in creation like knowledge.

The Shaykh of our Shaykh, Sayyidi Ahmad al-Yamani, may Allah profit us by him! was among the people of divestment outwardly and inwardly. As for inwardly, it has no shape. As for outwardly, its reality was in his hands. Our Shaykh, Sayyidi al-'Arabi, may Allah profit us by him! was also among the people of divestment outwardly and inwardly. As for inwardly, it has no shape. As for outwardly, it was a reality on his tongue. Allah has a slave. From His *baraka*, Allah has given me recognition of those men, our masters, the people of love. May Allah honour us with their *dhikr*. However, my master was among them — my reliance and my master. He is Sayyidi al-'Arabi, the son of the gnostic of Allah ta'ala, Sayyidi Ahmad b. 'Abdillah, may Allah profit us by all! I took divestment from him outwardly and inwardly. As for inwardly, it has no shape. As for outwardly, it is in four limbs: in my tongue, in my hand, in my foot, and in my back. These are four realities. Another man, my brother in the Shaykh, took divestment from our Shaykh Sayyidi al-'Arabi, outwardly and inwardly. Inwardly, it has no shape. Outwardly, he took a reality from him in his eyes. He acts now while the divestment of his inward is knowledge and his outward is action. I saw many of the *fugara'* of our age take divestment in action without knowledge of the outward and without knowledge of the inward. That is because they saw their Shaykhs doing something, so they did it in imitation of their Shaykhs while they did not perceive the aims of their Shaykhs in that action. Allah, the Blessed, the Exalted, is only worshipped by knowledge. It is not *halal* for a Muslim man to advance in a matter until he knows Allah's judgement in it. He said, may He be exalted!

Those of His slaves who know fear Allah.

When he advances in something by the company of the gnostics, that has no harm in it because it is as if he were traveling in a land he did not know with an informed one who knew it. He has no harm.

Know that all that comes between him and his Master which veils him is only occupation with creation and much diving into it. May Allah have mercy on the speaker!

Wander in the passion of the Beloved
and do not be concerned
Be concerned with a verse the Arabs spoke:
"All except Allah is false."

The author of the *Hikam* said,

Your turning to creation is your turning away from Allah.

He said, may He be exalted!

Say: 'Allah!' and then leave them plunging in their games.

He said, may He be exalted!

The dhikr of Allah is greater.

He said, may He be exalted!

Only error is after the truth.

He said, may He be exalted!

The life of this world is only the joy of delusion.

It is also said in the commentary on His word, may He be exalted!

Do not let the life of this world delude you, and do not
let the Deluder delude you concerning Allah.

Do not be occupied with much diving into it, distracted from Allah. It is said that whoever is occupied with what does not concern him, it does not concern him because the first veil is this world. Whoever enjoys the pleasure of diving into it and stays with it, he is deluded, deceived, veiled.

Know that *dhikr* has three aspects: outward *dhikr* without the inward, and the one who does it does not acquire anything, but he hopes for its good if he continues in his *dhikr*. There is then *dhikr* outwardly and inwardly, and it is sought-after. The one who has it acquires the Firm Grip. There is *dhikr* inwardly without the outward. This one is absorbed in contemplation and eye-witnessing as one of them said,

Looking at Allah distracts him from other-than-Him,
being gathered to Him sees only Him.

This is the state of the strong *Rijal*, may Allah make us and you among those who follow their straight road by His favour and *ihsan*. He has power over everything.

Know that as the people of Allah are traveling with no station, so the people of creation are traveling with no station. However, the like of the people of Allah and the people of creation in their striving is like the striving of the bee and its occupation, and the striving of the hornet and its occupation. Look at the result of the bee and the result of the hornet. It is because the Lord of light is the Lord of darkness. The slave of Allah is light and the slave of creation is dark. As the one with light increases in his luminosity, so the one of darkness increases in his darkness. As the one of light has no stopping, the one of darkness has no stopping.

Know that the *faqir* rich in Allah is the one who leaves this world to creation so that he has no due in it with them except what is left from them after his constraint and need of it. He also leaves the Next World to his Master so that the only right he has in it is looking at the Face of Allah. He also leaves himself to Allah so that he has no due in it except to Allah. He only wants what his Master wants. He is like a fresh branch – wherever the wind bends it, he inclines and bends with it. He does not reject any of the states of creation.

Part of that is that Allah ta'ala gave the reality a skin and a core, and a core of a core. Whoever stops with the skin is veiled from the core by its beauty, excellence, pleasure. Whoever pierces the skin and increases his *himma* to the core, finds that it is better and more excellent than the skin many times over. The excellence of the core over the skin is like the excellence of the bliss of the Garden over the bliss of this world. If he stops with it, he is veiled by it from the core of the core. If he pierces the veil of the skin and the veil of the core, and increases his *himma* to the core of the core, he obtains the end of good. The excellence of the core of the core over

the core and over the skin is like the excellence of looking at the Face of Allah ta'ala over the bliss of the Garden and the bliss of this world. Man is with what he seeks. He said, may He be exalted!

He will give you all you ask Him.

Allah provides for the slave according to his *himma*. – Hadith.

Know that Allah, the Great, the Exalted, bestowed the greatest great Name of Allah in man on him over all He created. Most of the Wise gnostics of Allah who know the rules of knowledge of the self go to Allah ta'ala. He gave this noble Name in man which is written by the pen of power to him in turning. Because of that, turning is a request which is not rejected. He said, may He be exalted! *He will give you all you ask Him*. The real asking is asking by action. As for asking by words, it is sound if action accompanies it. This is different from the asking of action. It is sound whether or not speech accompanies it. However, speech is like the blossom. One hopes for fruit, and because of that, it is accepted and not rejected, as the speaker said,

However, the secret of Allah is in the sincerity of the quest.
How many a one is thrown into wonder by its companions!

Sincerity in the quest is action by sincere words. Action is turning by the essence. There is no striving in what the tongue seeks.

Know that when man's glance is pure and perfect, it becomes true. When it becomes true, there is only error after the truth.

*Say: He is Allah, One, Allah, the Samad.
He did not beget and was not begotten
and there is no one equal to Him.*

Allah was and nothing was with Him, and He has now what He had.

Know that whoever speaks is owned by his speech. Whoever is owned, is abased, humiliated, and debased. Whoever is silent, owns. Whoever owns is exalted and given power and gratitude except for the one who speaks by Allah. The one who speaks by Allah is the one for whom speech and silence are the same. When he speaks, his speech overcomes and owns. When he is silent, his silence overcomes and owns, because he is by Allah. Whoever is by Allah is never overcome, neither in his words nor his actions. It is as the author of the *Hikam* said,

A goal which you seek by your Lord does not hesitate, and a desire which you seek by yourself is not easy.

Know that the stages of a man are separated in the glance. Each has his rank according to his glance, i.e. whoever has *himma* stop in a stage, only finds himself in it and his Master only clothes him in its robe. That is from His generosity, may He be exalted! He said, may He be exalted! *He will give you all you ask Him.* Allah provides for the slave according to his *himma*. — Hadith.

Part of what the Shaykh, may Allah ta'ala have mercy on him and may He give us profit by him! is, "The slave who serves by the impossible is like the common who serve by habit. His master is given joy by him as the woman is given joy by her child on the night he marries." That will show you the joy of the people in the one who has something of the breaking of norms appear at his hand. This is because the tongues of creation are the pens of Allah. If you want to see your stage with Allah, look at your stage with people.

Part of that also is that Allah ta'ala created man and made him a copy of existence, and He made existence a copy of man. Part of the sum of that on which existence is based is ruin and rightness. These two realities are among the realities of existence. Whenever you betray one of them, you betray existence. Ruin is only based on rightness, and rightness is only based on ruin. As Allah ta'ala placed them in existence by His wisdom, and it only exists by them, so He, the Great, the Exalted! placed them in man, and his essence and life is by them. Had one of them been removed from the essence of man, man would have been invalidated, dissolved, and vanished. Part of His wisdom, may He be exalted! is that He made the essences of creation different. Among people is the one whose ruin He placed outwardly and rightness inwardly. Among them is the one whose ruin He placed inwardly and rightness outwardly. All of that is in the very limit of perfection. Among people is also the one who is ruin outwardly and rightness inwardly, and then by the wisdom of Allah ta'ala, he is overturned and there is rightness outwardly and ruin inwardly. That is quicker than the blink of an eye with Allah. Among people is also the one who is the reverse — rightness outwardly and ruin inwardly. By His wisdom, Allah overturns him quicker than the blink of an eye, and there is rightness inwardly and ruin outwardly. All that is part of the perfection of power so that you might know that Allah has power over everything and Allah encompasses everything in knowledge. By this meaning, there is an indication of traveling in the knowledge of the selves because whoever recog-

nises himself, recognises his Lord. By this indication, you also acquire recognition of the distinction between the people of divestment and the people of means. As for means, it is whoever has his rightness put in his outward and his ruin put in his inward by Allah ta'ala. The people of divestment are those whose rightness Allah ta'ala has put in their hearts and ruin in their outward. All is good. Wisdom is in the consciousness, and success is by Allah.

All the outward of the one of the outward is perfection except for his tongue. It is imperfect. If he is silent, his silence is imperfect, and if he speaks, only an imperfect expression issues. Similarly, the one of the inward is the reverse. All his outward is imperfect except for his tongue which is perfect. If he speaks, his words are perfection. If he is silent, his silence only issues from perfection because Allah has made the inward tongue, and speech is the interpreter of the inward, connect the inward and the outward. Since speech is inward, it only emerges clothed with the garment of the inward. When the outward is perfect, then the inward must be imperfect, and if the inward is perfect, then the outward must be imperfect. Such is the custom of Allah in His creation.

Youth has learning. Between it and the old, there is a great difference because the head of the young is soft, quick to incline to good and evil. The old is different than that. His head is strong and only inclines to good by great hardship. When it inclines, learning is not fixed in his intellect like the young, except for a few people. The young is like the clay vessel before it is baked in the fire. It is pliable. When you want to knead it and turn it on the wheel, that is easy because it has not entered the fire. The old is like the vessel which you have baked in the fire. It does not accept more work, even if you crush it in the mortar.

It is enough for you about divestment that the one who has it has arrived and is not cut off. There is no veil between him and his Master. It is enough for you about means that the one who has them is always cut off and has not arrived. According to the strength of the divestment, the veil is weak. According to the strength of the means, the veil is great. According to the weakness of the means, the veil is weak and vanishes. The result is that the one with divestment is always with his Master, and the one of means is always with creation. Whatever increases from the direction of the truth, decreases from the direction of the false. Whatever increases from the direction of the false, decreases from the direction of the truth. The Truth is Allah, and the false is creation. He said, may He be exalted!

Allah takes charge of those who believe. He brings them out of the darkness into the light, and those who deny, their protectors are idols: they bring them out of the light to the darkness. Those are the people of the Fire, abiding in it endlessly.

Everything except Allah is false, and the false are the idols. It is related that a man of the slaves said, "I was solely devoted to the 'ibada of my Master in a cave. There was a tree near the cave. One day I felt lonely, so I went near the tree in order to hear the sound of a bird and enjoy it. Because of that, I was veiled to my station for forty days." Ash-Shitri, may Allah have mercy on him, said,

I have a Beloved. He is jealous.
You see Him emerging like a strong bird.
If anything is seen in my heart, it is forbidden to visit.

Know that what is thought about the Real is true and what is thought about the false is false. "I am in My slave's opinion of Me." — Hadith. The only one who profits is the one who profits by respect and good opinion. The only one who loses is the one who loses by debasing respect and bad opinion. Whoever debases respect, debases the respect of himself. Whoever exalts respect, exalts the respect of himself. *Allah is rich above the worlds.*

Divestment is bitter blossoms, sweet fruit, and means are sweet blossoms, bitter fruit. The Garden is encircled by hated things and the Fire is encircled by desired things. — Hadith. Divestment is gatheredness and means are separation. Al-Jilani said, "Join your gatheredness and cut off your separation."

Much speech is speech from smallness of *himma*. It is said that the smallness of the *himma* in the speaker means that the call of his *himma* is contained and limited. The call of the one of silence is neither contained nor limited.

Know that among those who turn to the path of election, whoever has no reality, has no election. That is because reality is like the elixir. The nearest thing to it is rich as the speaker said: "Whoever has acts of devotion from You, travels in creation like knowledge." This reality is the same whether it is outward or inward. The outward reality joins him to Allah outwardly, and the inward reality joins him to Allah inwardly.

The one of election has no contentment without them. It is unavoidable. The outward and the inward are the stations, and the states alternate on the elected from station to station while he has no abiding in a station. He said, may He be exalted!

O people of Yathrib! You have no abiding (maqam).

The end of election is from Allah to Allah. He is always traveling-resident. You see the mountains and reckon them inanimate while they are moving like clouds.

Sometimes wisdom emerges from the tongue of a scoundrel like the words of the one who says, "Excess fear is better than a kantar of love." We understand from this that excess of majesty is better than a qantar of beauty, i.e. outwardly. There is no doubt that the outward is the source of the inward. All that illuminates the outward, illuminates the inward, and vice versa. The outward and the inward are two states. As the outward is the key of the inward, so the inward is the key of the outward. Abu'l-'Abbas said, "Make your action salt and your adab flour." There is no doubt that the salt of adab is outward forms and the traveling of action and its use is inward *arwah*. They are meanings. Meanings are few as they are many. It is not like the outward which is in parts because the station and ranks which are related to the inward are metaphorical in the inward and a reality in the outward. Beginnings are the place of manifestation of ends. "Whoever has a lofty beginning, has a lofty end."

Among the greatest misfortunes of the outward is expansion as one of the greatest misfortunes of the inward is contraction. That is because expansion is light inwardly and darkness outwardly as contraction is light outwardly and darkness inwardly because darkness is the source of the sensory things as light is the source of the attribute of meanings. There is no doubt that the essence is the entrance of the attributes as the attributes are the entrance of the essence. He brings forth the living from the dead and the dead from the living, so understand!

There are four stations with the people of the outward, and they are the common. The noblest and highest station is the fourth station. The first station is the senses finding the senses, the second station is the senses finding the meaning. It is higher than the first. The third station is the meaning finding the meaning. It is higher than the second. The fourth station, and it is the noblest of the four, is the meaning finding the senses. It is like that with the people of the inward. They are the elite. There are four

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O people of Yathrib! You have no abiding (maqam).

The end of election is from Allah to Allah. He is always traveling-resident. You see the mountains and reckon them inanimate while they are moving like clouds.

Sometimes wisdom emerges from the tongue of a scoundrel like the words of the one who says, "Excess fear is better than a kantar of love." We understand from this that excess of majesty is better than a qantar of beauty, i.e. outwardly. There is no doubt that the outward is the source of the inward. All that illuminates the outward, illuminates the inward, and vice versa. The outward and the inward are two states. As the outward is the key of the inward, so the inward is the key of the outward. Abu'l-'Abbas said, "Make your action salt and your adab flour." There is no doubt that the salt of adab is outward forms and the traveling of action and its use is inward *arwah*. They are meanings. Meanings are few as they are many. It is not like the outward which is in parts because the station and ranks which are related to the inward are metaphorical in the inward and a reality in the outward. Beginnings are the place of manifestation of ends. "Whoever has a lofty beginning, has a lofty end."

Among the greatest misfortunes of the outward is expansion as one of the greatest misfortunes of the inward is contraction. That is because expansion is light inwardly and darkness outwardly as contraction is light outwardly and darkness inwardly because darkness is the source of the sensory things as light is the source of the attribute of meanings. There is no doubt that the essence is the entrance of the attributes as the attributes are the entrance of the essence. He brings forth the living from the dead and the dead from the living, so understand!

There are four stations with the people of the outward, and they are the common. The noblest and highest station is the fourth station. The first station is the senses finding the senses, the second station is the senses finding the meaning. It is higher than the first. The third station is the meaning finding the meaning. It is higher than the second. The fourth station, and it is the noblest of the four, is the meaning finding the senses. It is like that with the people of the inward. They are the elite. There are four

stations. Each one is higher than the one before it. The noblest and highest of them is the fourth station. The first is the inward senses finding the inward senses. The second is the inward senses finding the inward meaning, and it is higher than the first. The third is the inward meaning finding the inward meaning. This is higher than the second. The fourth station, and it is the noblest of the eight stations: the stations of the outward and the stations of the inward, is the inward meaning finding the inward senses. What a station its people have in existence! It is like the Philosopher's Stone. Whoever finds one of them and agrees with him, he has acquired the kingdom of this world and the kingdom of the Next. May Allah have mercy on Shaykh Abu Madyan the *Ghawth* when he said,

When will I see them or my ear hear news of them?
They are the people of my love and my lovers who have risen.
They trail the coat-tails of might in glory.

Know that the heart of man is a village of the king. What village is ever ready for two kings competing for it? The name of one is the Outward, and the other is the Inward. They are two opposites who are never joined together in the heart. Whenever they meet, one of them drives out the other in every case. The one which overcomes in the moment is the one who dwells in the village. The inhabitant of the village of the hearts of the common is the outward, and the inhabitant of the village of the hearts of the elite is the inward. The heart being free of both of them is impossible. It is either filled by the outward or the inward. The outward has armies and servants, and the inward has soldiers and servants. Whoever empties the village from outside while soldiers fill it inside, his soldiers and emptiness are, as we said, impossible. For that reason, you find those who desire election in their journey from the station of the common to the station of the elite make a lot of clamour and the trace of stupidity appears on them so that it is recognised in them by the common and the elite. That happens to them when the kings meet and the soldiers are in the village of their hearts. The king of the outward and his soldiers are resident, and the king of the inward and his soldiers attack him. When they fight for the village, and it is the heart, the effect of that appears on them in every case. The *murid* does not rest and the effect of stillness does not appear on him until the war lays down its burdens and one of them has authority: either the one who attacked, and it is the inward, and so the outward is driven from the village and he becomes a body of the elite, or the resident, and it is the outward, expels the attacker who is the inward and the one with the body returns to the first stage and it is the rank of the common. Then the one with the body acquires stillness by the dominance of one of them over the other. As long as dominance does not appear to one of them, the one with the body is in a great affair. Because of this meaning, one of them said,

The beginning of this Path of ours is madness,
its middle is arts, and its end is stillness.

Stillness with the common is only by the outward alone, and with the elite, it is only with the inward alone. When they are together, the one with the body is only like the woman in labour. One of two things are looked for: either death by returning to negligence and separation, or life by wakefulness and the lights of contemplation.

Some people are veiled by rebellion to the One who decreed rebellion, and some people are veiled by obedience from the One who decreed obedience. Some people find obedience true by contentment with what emerges from the presence of Allah, so they are not veiled to their Beloved by the lights of obedience nor by the darkness of rebellion. They are sincere slaves of Allah in every state without fault as the *Imam* of the Path, may Allah be pleased with him and profit us by him! said,

Make us Your slaves in all states and teach us from Your knowledge
by which we will become perfect in life and after death.

The people of attraction are in two groups: a group of the people of compulsory attraction and a group of the people of attraction by choice. The people of compulsory attraction have power opened to them by force and closed to them by force when it wishes. Their wine rules them by its will, not by their will. This compulsory attraction is the cause of its people's gnosis and it is without cause. The second group, and they are the people of attraction by choice, open it by their hands out of choice and acquisition, and they close it by their hands out of choice and acquisition. The seeker only finds this attribute by the company of its people. The people of this description rule their wine by their will, not by its will. What a difference between the one who owns his wine and the one who is owned by it! The one whose attraction is by force at the beginning, it is only by force in the end. The one whose attraction is by choice in the beginning, it is only by choice in the end because beginnings are the place of the manifestation of ends.

Also, when you act, you do not speak, and when you speak, you do not act. Your word is abasement over lack of action, and your action is abasement over lack of words because action demands words as words demand action.

The force of the kings of the outward is fear and awe, and the force of the kings of the inward is yearning and love. The power of the kings of the outward is with the cutting sword, and the power of the kings of the inward is with brilliant light. The kingdom of the kings of the outward is over outward creation and outward existence, and the kingdom of the kings of the inward is over the unseen of selves and the unseen of existence. The kingdom of the kings of the outward is based on separation by creation, and the kingdom of the kings of the inward is based on gatheredness by Allah. The kingdom of the kings of the outward is "Be!" by the tongue, and the kingdom of the kings of the inward is "Be!" by concern, and "it is." The kingdom of the kings of the outward is by celestials, and the kingdom of the kings of the inward is by terrestrials. There is no doubt that Allah ta'ala has made terrestrial winds rule celestial winds. He said, may He be exalted!

*We desired to be kind to those that were abased in the earth,
and to make them leaders, and to make them the inheritors,
and to strengthen them in the earth.*

The common find toil in the *tajalli* of the essence and they find rest in the *tajalli* of the attributes. The elite are the reverse. They only find toil in the *tajalli* of the attributes and they only find rest in the *tajalli* of the essence. The elite of the elite find their rest the same in the two states – their rest in the essence is like their rest in the attributes, and their rest in the attributes is like their rest in the essence. That is because they see Allah in all states. Because of that, states and their opposites are equal with them: their majesty and beauty, celestial and terrestrial things, greatest and least, sweetest and most bitter, highest and lowest. The food of honey and the roots of the oleander are the same.

Know that part of His wisdom, may He be exalted! is that He placed the good of the self with the evil of money. They are not separated as He placed the evil of the self with the good of money. They are not separated, i.e. the beauty of the self is connected to the majesty of money. Beauty of the self is its existence with its soundness. Majesty of money makes it difficult by the lack of its existence. Similarly, beauty of the self is by the soundness of its existence. Majesty of the self makes it difficult by the lack of its soundness. Whoever wants to join the good of the self and the good of money, will not be able to do that because he wants to change Allah's *sunna* in His creation contrary to what Allah ta'ala wills in them. Similarly, the one who wants to join the evil of the self and the evil of money will not be able to do it. Ibn 'Ata'illah said in the *Hikam*,

The one who wants there to appear in the moment other than what Allah ta'ala has willed in it, has not abandoned any of ignorance.

Know that abasement is a condition in respect to the one who desires election, whether it is outward election or inward election because election is might. There is no doubt that the key of might is abasement as the key of abasement is might. Whoever wants to acquire might above the might of the common, acquires abasement under the abasement of the common. The ascent of might is according to the descent of abasement. The people of the outward increase or decrease their abasement by words instead of actions, and by it, they acquire might by words instead of actions. Because of this, they are the people of the attributes. The people of the inward are the reverse. Their abasement is by actions instead of words. By it, they acquire might by action instead of words. Because of that, they become the people of the essence as the speaker said, "You pluck the fruit of what you plant. This is the custom of the age." Abasement is not parted from might as might is not parted from abasement. They are always joined in man. Sometimes might is manifested in man outwardly, so then there is abasement inwardly. Abasement is not parted from might as might is not parted from abasement. They are always joined in man. Sometimes might is manifested in man outwardly, so then there is abasement inwardly. Sometimes it is the reverse. Abasement is manifested outwardly in man, so there is might inwardly. Such is the *sunna* of Allah in His creation. The gnostics, may Allah be pleased with them! recognise it and travel in it with insight and knowledge. They obtain its fruits and lights. The ignorant have no knowledge of it – may Allah forgive us and them! so they travel in it with blindness and ignorance. Because of that, its lights lights of knowledge and fruits are the fruits of action by it. He said, may He be exalted!

Are they equal, those who know, and those who do not know?

He said, may the Speaker be exalted!

Those of His slaves who know, fear Allah.

The poet said:

Abase yourself to the One you love. Passion is not easy.
If the Beloved is pleased, arrival is sound for you.
Abase yourself to Him – you will obtain seeing His beauty.
In the face of the One you love are the obligatory
and superogatory.

Another said,

If you do not endure abasement and passion,
you will be parted from the one you love reluctantly.

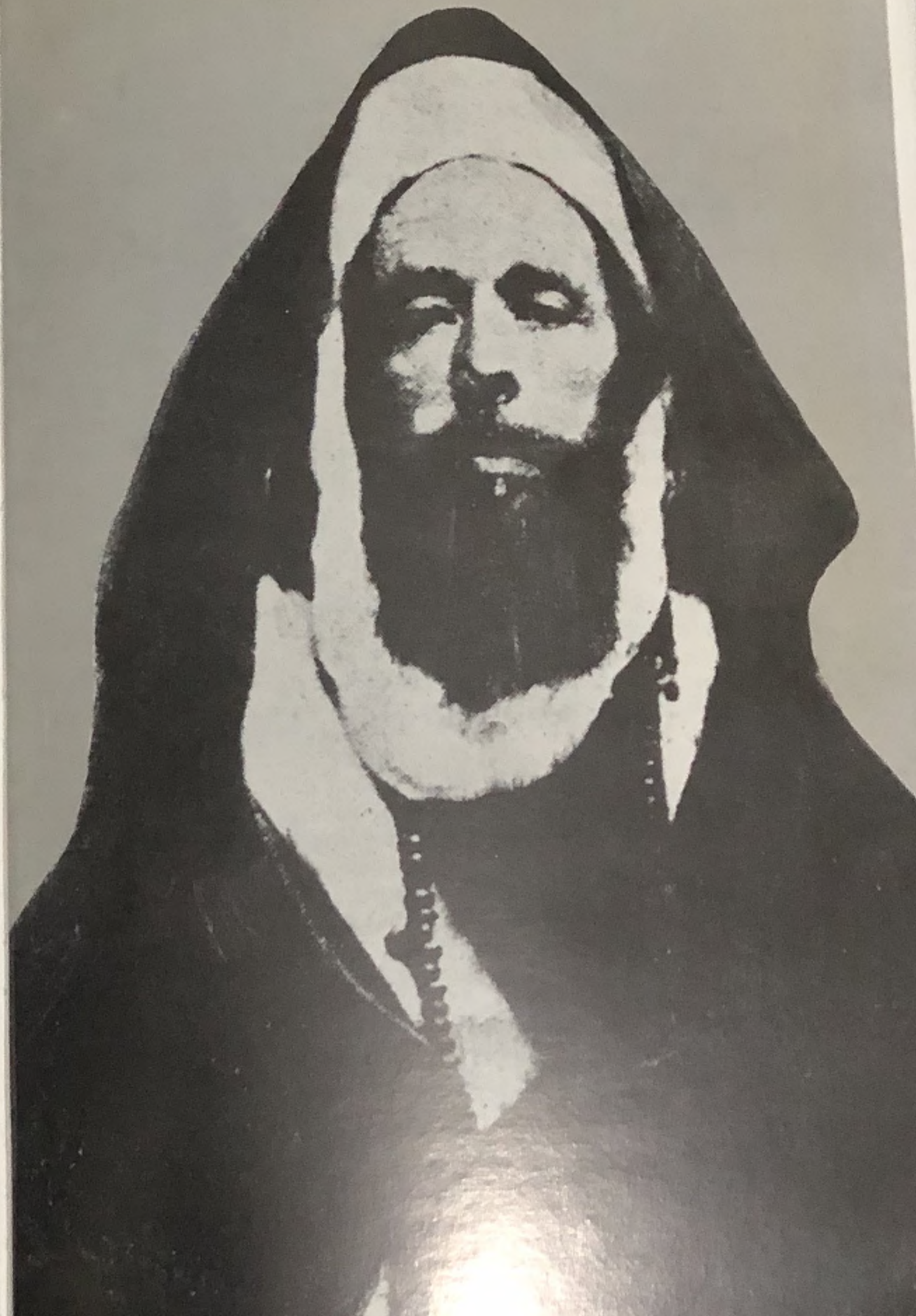
Whoever wants to be the Master of his associates, let him be the least of his associates, he will find that he is the master of his associates. However, it is by the company of the people of his art. Whoever is occupied with the food of the dominant, the food of the ruh misses him. By the contemplation of the Lord, the heart is in the presence of arrival and nearness. The one of reality is cut off, an exile. However, by his exile and severance, he owns the far and near. Many enemies is many friends. The far is the near. Wherever loss and damage is great, profit is completed and concern is great. Wherever fires burn, gardens are adorned. You only find the watcher close to the lover. Whoever fills up the care of livelihood, lives. Whoever seeks livelihood has no *himma*. Whoever seeks *himma*, finds *himma* and livelihood because most people are only distracted from witnessing Allah and acting by Allah by fear of creation and concern about provision.

Say to those who see what they reject in us,

"By the purity of our drink, you see your faults in us."

Know that abasement in relation to poverty is in the position of the wall to the building. When there is no wall, there is no building, even had you seen the building in the very limit of beauty and perfection. Similarly, when one does not enter poverty from the door of abasement, he has no poverty, even if you saw him in the very limit of beauty and perfection. The station of the common is rejecting the outward and the inward, and confirming the outward and the inward and not rejecting the outward and the inward. The station of the elite is confirming the outward and inward and not rejecting the outward and inward. The station of the elite of the elite is confirming the inward of everything, and in the outward, confirming one thing and rejecting another. The common confirm and reject, the elite confirm and do not reject, and the elite of the elite confirm everything inwardly, and outwardly, confirm one thing and reject another as we said.

Know also that the people of election are in six groups. The noblest of them is the sixth group because it is the rank of kingdom and being firm by Allah. The first group are the people of outward knowledge. The second group are the people of outward action. The third group are those who join outward action and outward knowledge. The fourth group are the people



of inward knowledge. The fifth group are the people of inward action. The sixth join inward knowledge and inward action. The sixth group are the people who use the unseen in all the outward and command by the command of Allah, "If I say, 'Be!' then it is."

Know that abasement is outward sensory abasement. As for inward abasement by meaning, it is not called abasement. It is called lack of satisfaction with the self. Similarly, might is outward sensory might. As for inward might by meaning, it is not called might. It is called satisfaction with the self. The one with outward abasement is higher than the one with inward abasement by several degrees, as the one of inward might is higher and better than the one with outward might by many degrees. Because of this meaning, the author of the *Hikam* said,

That you keep the company of an ignorant one who is not satisfied with himself is better than that you keep the company of a knower who is satisfied with himself.

Whatever knowledge a knower has and whatever ignorance an ignorant one has, he is not satisfied with himself in this analogy. The one whose ignorance is in his outward and his knowledge in his inward is the true knower. The knower whose knowledge is in his outward and his ignorance in his inward, is truly the ignorant one. That is because the root of knowledge is inward meaning. Because of that, whoever has his knowledge in his inward is the true knower. The root of ignorance is outward and sensory. Because of that, whoever has his knowledge in his outward and is satisfied with himself, he is truly the ignorant.

Annihilation has two aspects: annihilation by knowledge and annihilation by action. One follows the other. Among the *fugara'* is the one who is first annihilated by knowledge, and then after that is annihilated by action. Some of them are first annihilated by action, and after that annihilated by knowledge. The one annihilated by knowledge before action speaks and does not act. The one annihilated by action before knowledge acts and does not speak. The one who is annihilated by the two aspects together, gathers the attributes of annihilation, and he speaks and acts. When he speaks, there is none to answer him. When he acts, there is no opponent. Annihilation in the outward is sensory abasement and annihilation in the inward is inward might of meaning. Outward annihilation is majesty which bears you the fruit of outward going-on, and it is beauty. Inward annihilation, and it is beauty, bears you the fruit of inward going-on, and it is majesty. When your outward is majesty and your inward is beauty, that is the perfection of perfection.

Know that the key of the kingdom is outward abasement and inward might, although the kingdom itself is outward might and inward abasement. Similarly, the key of property is inward abasement and outward might, although property itself is outward abasement and inward might. The good of outward abasement in beginnings is strong and great, and its evil is strong and great, i.e. in the ends. The good of inward abasement in the beginnings is weak and little and its evil is weak and little, i.e. in the ends. The evil of outward might in the beginnings is weak and little, and its good is weak and little, i.e. in the ends. That is because all the outward is beginnings as all the inward is ends. Whoever has a great beginning, has a great end. Beginnings are the place of manifestation of the ends. The inward is also all *himma*, and all results are outward. There is no doubt that whoever has a great *himma* commensurate with that, he has great results. Because of this, the abasement of the outward and the might of the inward is the key of the kingdom, i.e. in the beginning, because beginnings are roots. He said in the *Hikam*,

They were forbidden arrival because they squandered the roots.

He also said,

Whoever has a lofty beginning, has a lofty end.

Many ayat of Qur'an and prophetic *hadith* indicate that rightness of the outward is great according to the rightness of the inward, and the ruin of the outward is great according to the ruin of the inward. He said, "Whoever has a lofty beginning, has a lofty end," i.e. whoever has a great beginning has great inward *himma*, i.e. it has success, is great and, mighty, and the states of his outward are insignificant, i.e. humble, small, and abased, then the matter is reversed according to that, i.e. according to the abasement of the outward in the beginnings, the might of the outward is in the ends. According to the might of the inward in the beginnings, the abasement of the inward is in the ends. This is the rank of kingdom, and the opposite of this rank is the rank of property, i.e. whoever has the *himma* of his inward insignificant and humble, small and abased, i.e. in the beginnings, and the states of his outward are elevated, great, and vast, the matter is reversed commensurate with that in the ends. That is, according to the abasement of the inward, the might of the inward is, and according to the might of the outward, the abasement of the inward is. This is the rank of property. What a difference between the king and the slave! The inward are the roots and the outward are branches. The roots are trees, and the branches are fruits. Had it not been for the branches, there would not be any fruit.

The greatest of what is in our occupation is preparation. Our occupation has 1000 divisions. 999 divisions are all preparation. The one division

which completes the thousand is occupation with the self. The one who has no preparation, if he finds occupation, has no occupation. Whoever has no occupation and finds preparation, then occupation is confirmed for him. The establishment of occupation is by the establishment of preparation. The negation of occupation is by the negation of preparation. One of the Arabs said,

There are 99 deceits in war. The completion of the 100
are their *arwah*.

Know that the realised truth is rejected according to what is accepted because its beauty is according to its majesty, and its majesty is according to its beauty because the essence shines from the attributes as the attributes shine from the essence. Similarly, the essence shines from the essence as the attributes shine from the attributes. The essence shines from between the essence and the attributes as the attributes shine from between the essence and the attributes. Whoever wants to recognise the truth as true must not reject. It is the head of all openings and blessings. The *sunna* of Allah ta'ala preceded in His creation that whoever sees the truth as true finds himself by the true. Whoever sees the truth as false finds himself false because the Truth emerges from you and returns to you as the false emerges from you and returns to you. It is as Shaykh ash-Shitri said, may Allah have mercy on him!

From me, my glasses revolve around me. After my death,
you will see me alive.

Similarly, the much accepted is the much rejected as the little rejected is little accepted. The much accepted is the much rejected in gatheredness, and the little rejected is the little accepted in separation. The reality of gatheredness is kingdom, and the *Shari'a* of separation is property. In all existence, there is only the reality of the kingdom and the *Shari'a* of property, although the reality is the source of the *Shari'a* and the *Shari'a* is the source of the reality as the speaker said,

O beauty of creatures! O source of the reality!

This has perception in it that the kingdom is the source of property as property is the source of the kingdom. There is only the kingdom in existence. Allah was and nothing was with Him. He has now what He had.

Know that calling in its root is essence. It has two divisions: the call of the people of the station of the essence by the tongue of their state, and

the calling of those who look at the station of the essence by the tongue of their words. The first graze in the essence. Action distracts them from speech. The second group look and have not arrived. Yearning moves them to call by the tongue of speech as happened to al-Hallaj. That is because he then stopped at looking, and it is the first of the stations of annihilation. As for the one who acquires annihilation by action, his action invalidates his words. When his words are invalid, calling by the tongue of speech is invalid, and it is confirmed by the tongue of state. There is no doubt that the tongue of state is more eloquent than the tongue of speech. As for the one of attributes, he has no call because he goes on in the station of slaveness as opposed to the one who looks at annihilation, i.e. calls by the tongue of speech. Then the one grazing in annihilation calls by the tongue of state. Perhaps the call will emerge from the one of attributes when he keeps the company of the one of the essence because company is all good. Some Shaykhs order their disciple to it by choice when he sees him sincere in seeking it. It is obliged for him, but by the condition of his company with the Shaykh because the Shaykh will not leave him standing in the station of calling by the tongue. He will bring him to it and push him to that which is after it because the Shaykh always travels with him from a station to that which is after it. This is different from the one who calls with *idhn* without the company of a gnostic. He is destroyed, even if he is correct.

A gnostic said, "Your reaching Allah is your reaching knowledge of Him." Another gnostic said, "Your reaching Allah is your reaching a man of the *awliya'* of Allah." The man who is a *wali* is the one that you think is a *wali*, so you find him a *wali*. The sign of your opinion of him that he is a *wali* is preferring his knowledge to your own knowledge, and preferring his action to your own action. Part of the sum of preferring his knowledge to your own knowledge is that you come to him seeking election while you are ignorant of it. Had he told you, "You have reached the station of *wilaya*, O so-and-so, the same time you reached me," you would say, "You spoke truly, Sayyidi. I reached it. Praise be to Allah!" although you have no knowledge of it and do not recognise a single letter of it. This is because when you heard it as information from him, his information became yours by eye-witnessing. By your following his concern above your own concern, you judge by it and separate and worry. His information is greater than your eye-witnessing because exalting his information over your eye-witnessing is gratitude to him. The grateful deserves increase. Whoever does not thank people, does not thank Allah. Similarly, exalting your knowledge of yourself over the information of the Shaykh is denial of him, i.e. neglecting blessing even though meeting the *wali* is the greatest blessing in this world and the Next. The one who rejects blessing, there is no doubt that he deserves deprivation. Look at the word of

the Prophets, peace be upon them, in his secret conversation with Allah when he said to him, "My Lord, where will I find you?" He said, "You will find Me in the first one who comes forward." From this meaning is what Shaykh Abu'l-'Abbas al-Mursi said in the presence of ecstasy, "By Allah! Had a bedouin Arab come to me urinating on his thigh, I would have made him reach Allah immediately."

I also heard one day from our Shaykh about this art, may Allah profit us by his *dhikr*! while he was in a state of great ecstasy, "Abu'l-'Abbas al-Mursi said, 'By Allah, had an Arab come to me,' " and he repeated the story. "I say by Allah! Had a Jew or a Christian come to me, I would have made him reach Allah immediately." This Path of ours is the pure Shadhili path. Its seeker must be based on its Imam. He is the *Qutb al-Aqtab*, the Pole of poles, Abu'l-Hasan. When he met Shaykh Mawlana 'Abdu's-Salam b. Mashish after washing, he said,

O Allah! I have been washed of my knowledge and my action so that I do not possess knowledge or action except what comes to me from this Shaykh.

Then he went to him, may Allah profit us by both of them! Then there was only what there was from him. This *sunna* became a condition for the seeker of this Path – that he wash himself of his knowledge and action. If he finds one of the people, he does not answer him and advances to him. Then his knowledge affects his knowledge, and his action affects his action. Had he heard the impossible from him which cannot be imagined to exist, he would build on it and make it a habit without turning away – even had all existence been contrary to that, even himself. His self knows more than all existence because the self is with it in its skin. Existence is outside of its skin. He leaves the knowledge of himself and the knowledge of existence, and judges by the knowledge of the Shaykh without turning or dissatisfaction. It is as ash-Shitri said:

Do not advance before my doctrine. It is an educator, and none is more entitled to it than him in the age.
If the watcher turns to another, he says to the Beloved of the palace: Do not travel by night.

Many of the *muridun* take from here as he said in the *Hikam*, "They were forbidden arrival because they squandered the roots." Sayyidi al-Majdhub said, may Allah profit us by him!

Do not reckon it cheap. Every beloved is dear.
You only harvest the heat of summer
by the coolness of the night.

Let man be rich by Allah, and ease on the road of the people will come to them, Allah willing. Success is by Allah.

The one on this Path of ours, and it is the Shadhili Path, first, in the time of beginnings, receives help from his species. The time of beginnings moves him to the time of ends. Then he receives help from himself as he received it from his species. First he was given water from one direction – and it is from the direction of his species, i.e. in the time of beginnings. Secondly, he received water from two directions together – the direction of himself and the direction of his species, i.e. in the time of ends. However, the species from which he receives water in the time of beginnings are his Shaykhs, and the species from which he receives water in the time of his ends are his students. Among them is the one who is opened, and he is with his Shaykhs. Sometimes he has water from his Shaykhs and sometimes from himself. That lasts until his Shaykh is not there. Among them is also the one who is opened and he is with his Shaykhs, and then he helps a group of beginners with him, so he has water from three directions: from the direction of himself, from the direction of his Shaykhs, and from the direction of his students. He gives each of these three directions its particular moment. Only the strong, sincere, gnostic *murid* is capable of this state because only the one whom Allah helps with success can fulfill the due of his Shaykhs with *adab* to them after arrival!

Know that part of the generosity of Allah – glory be to Him! is that He gave part of existence a price – it is money. Similarly, He gave all existence a price, and it is the self. Whenever man pays his money, by it, he owns part of existence. Whenever he pays himself, by it, he owns all existence. It is inevitable because money is part of existence which is owned by part of existence. The self is equal to existence. By it, all existence is owned. Look at the words of Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani,

Your self contains all the reality.

I indicate with earnest words, and I do not deceive.

Whoever wants to own part of existence, let him be generous with his money to his species. Whoever wants to own all existence, let him be generous with himself to his Lord. Ibn al-Farid said in this meaning,

Whoever is not generous with the pocket of blessing
with himself,

Even if he is generous with this world,
miserliness ends up with him.

Know that the inward in relation to the outward is like the mirror opposite man, i.e. the outward is man and the inward is the mirror. The mirror is opposite man as man is opposite the mirror. That which the outward does, the inward does, no more, no less. Whoever does good, good is done to him. Whoever does evil, evil is done to him. Whoever exalts, is exalted. Whoever debases is debased. Whoever constricts is constricted. Whoever expands, is expanded. Whoever does good, good is done to him. Whoever does evil, evil is done to him. Whoever ennobles, is ennobled. Whoever humiliates, is humiliated. Whoever strengthens, is strengthened. Whoever lightens, is lightened. Whoever confirms, is confirmed. Whoever rejects, is rejected. Whoever gives, is given to, and whoever is stingy, is shown stinginess. No one forbids a thing, but that he forbids it to himself. No one gives anything but that he gives it to himself. He said, may He be exalted!

*That is by what your hands advance, and Allah does not
wrong the slaves.*

He said, may the Speaker be exalted!

Whoever is miserly, is miserly to himself.

So understand! The will of Allah is the root upon which the will of the slave is organised.

Know that Allah made this Path of ours the reverse of what the intellects understand. It is impossible in the understanding of the common people. Because of that, only the impossible is proper for the one of this path in his words, actions, and states. That is his might and honour. This state is called divestment by the people of the Path. With them, it is in the position of the elixir of which a small amount overcomes what is between the two footsteps. The reality of this impossible is emerging from norms outwardly, i.e. the norms of the common in words, actions, and states, and continuing in it. Planting the impossible only grows the impossible, and only bears the fruit of the impossible. Planting norms only grows norms and bears the fruit of norms. It is as the speaker said, "You pluck the fruits of what you plant. This is the custom of the age." He said, may He be exalted!

*He will repay them for what they were describing.
He is Wise, Knowing.*

He said, may Allah bless him and grant him peace,

Allah provides for the slave according to his *himma*. – Hadith.

Let man be rich by Allah, and ease on the road of the people will come to them, Allah willing. Success is by Allah.

The one on this Path of ours, and it is the Shadhili Path, first, in the time of beginnings, receives help from his species. The time of beginnings moves him to the time of ends. Then he receives help from himself as he received it from his species. First he was given water from one direction – and it is from the direction of his species, i.e. in the time of beginnings. Secondly, he received water from two directions together – the direction of himself and the direction of his species, i.e. in the time of ends. However, the species from which he receives water in the time of beginnings are his Shaykhs, and the species from which he receives water in the time of his ends are his students. Among them is the one who is opened, and he is with his Shaykhs. Sometimes he has water from his Shaykhs and sometimes from himself. That lasts until his Shaykh is not there. Among them is also the one who is opened and he is with his Shaykhs, and then he helps a group of beginners with him, so he has water from three directions: from the direction of himself, from the direction of his Shaykhs, and from the direction of his students. He gives each of these three directions its particular moment. Only the strong, sincere, gnostic *murid* is capable of this state because only the one whom Allah helps with success can fulfill the due of his Shaykhs with *adab* to them after arrival!

Know that part of the generosity of Allah – glory be to Him! is that He gave part of existence a price – it is money. Similarly, He gave all existence a price, and it is the self. Whenever man pays his money, by it, he owns part of existence. Whenever he pays himself, by it, he owns all existence. It is inevitable because money is part of existence which is owned by part of existence. The self is equal to existence. By it, all existence is owned. Look at the words of Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani,

Your self contains all the reality.

I indicate with earnest words, and I do not deceive.

Whoever wants to own part of existence, let him be generous with his money to his species. Whoever wants to own all existence, let him be generous with himself to his Lord. Ibn al-Farid said in this meaning,

Whoever is not generous with the pocket of blessing
with himself,

Even if he is generous with this world,
miserliness ends up with him.

Know that the inward in relation to the outward is like the mirror opposite man, i.e. the outward is man and the inward is the mirror. The mirror is opposite man as man is opposite the mirror. That which the outward does, the inward does, no more, no less. Whoever does good, good is done to him. Whoever does evil, evil is done to him. Whoever exalts, is exalted. Whoever debases is debased. Whoever constricts is constricted. Whoever expands, is expanded. Whoever does good, good is done to him. Whoever does evil, evil is done to him. Whoever ennobles, is ennobled. Whoever humiliates, is humiliated. Whoever strengthens, is strengthened. Whoever lightens, is lightened. Whoever confirms, is confirmed. Whoever rejects, is rejected. Whoever gives, is given to, and whoever is stingy, is shown stinginess. No one forbids a thing, but that he forbids it to himself. No one gives anything but that he gives it to himself. He said, may He be exalted!

*That is by what your hands advance, and Allah does not
wrong the slaves.*

He said, may the Speaker be exalted!

Whoever is miserly, is miserly to himself.

So understand! The will of Allah is the root upon which the will of the slave is organised.

Know that Allah made this Path of ours the reverse of what the intellects understand. It is impossible in the understanding of the common people. Because of that, only the impossible is proper for the one of this path in his words, actions, and states. That is his might and honour. This state is called divestment by the people of the Path. With them, it is in the position of the elixir of which a small amount overcomes what is between the two footsteps. The reality of this impossible is emerging from norms outwardly, i.e. the norms of the common in words, actions, and states, and continuing in it. Planting the impossible only grows the impossible, and only bears the fruit of the impossible. Planting norms only grows norms and bears the fruit of norms. It is as the speaker said, "You pluck the fruits of what you plant. This is the custom of the age." He said, may He be exalted!

*He will repay them for what they were describing.
He is Wise, Knowing.*

He said, may Allah bless him and grant him peace,

Allah provides for the slave according to his *himma*. – Hadith.

The common speak about what your self sets out for and then finds. When your self sets out to come out of norms, your Master helps you in it, and your fruit bears fruit. It is only found among the elite of people. When your self sets out for the norms of the common, your Master helps you and you have its fruit, and you only find yourself with the common people. Such is what He said, may He be exalted!

He will give you all you ask Him.

All this is only sound when the consciousness turns to its Master in its quest. When the consciousness is lacking in its quest, i.e. by seeking something created, and you take on the character of some of these attributes, that is innovation by the self. Every innovation is wrong error, and every wrong error is in the Fire – Hadith. When the consciousness seeks the Master, you find Him in everything and by everything, and nearness to the Master is permitted to the slave in everything. What belongs to Allah, continues and is joined. What belongs to other-than-Allah is cut off and separated. May Allah have mercy on the speaker!

Would that You were sweet when life is bitter. Would that
You were pleased when people are angry.
Would that what is between You and I were filled while what is
between me and the worlds were a ruin.
When love is sound in You, all is easy, and all that
is above the earth is earth.

The one of the outward only succeeds in the outward. As for the one of the inward, there is no following. The one of the inward only succeeds in the inward. As for the outward, there is no following. The *Shara'i'* incline and the realities break. It is like that. The like of the learning *murid* is like a small moist tree with a slender stalk. It is what accepts the morsel when the gardener gives it a morsel. As for the solid tree, its stem does not accept the morsel. It is like the learning *murid* who only accepts learning when he is small, moist, turning, sincere. When he is like that, he accepts increase and decrease, i.e. he accepts what the Shaykh increases him in and what he decreases him in. As for when he is the opposite of these attributes, i.e. old and thick of self and content with what is in it and it is content with what is in him, he never learns. Whoever wants to teach it, it is like the one who wants to pluck grapes from thorns.

Know that one quality has gathered in it outward and inward good. It is the source of joy and expansion outwardly and inwardly. It is gatheredness. There is one quality which has gathered in it outward and inward evil.

It is the source of cares and contraction, outwardly and inwardly. It is separation. If you investigate and realise, you will only find all the element of joy is gatheredness, and all the element of sorrow is separation. May Allah have mercy on the speaker!

My heart had separated passions, so I sought to gather them since the eye saw You in passions. Then the one I used to envy began to envy me, and I became the master of mankind since You became my Master. I left people their *din* and this world and was occupied with You, O my *din* and O this world of mine!

"The community is a mercy and the faction is a punishment." – Hadith. Know that gatheredness is like the man and separation is like the woman. Allah, the Great, the Exalted! said,

Men are in charge of women.

The custom of Allah in His creation is that when authority belongs to the man over the woman, all good must be present. When the woman has authority over the man, there is no good at all. Similarly, when gatheredness has authority over separation, the one with this state has all good. When separation has authority over gatheredness, the one with this state does not see good and does not find rest.

Know that the reality of the states of man is like the reality of the states of existence. The reality of the states of existence is like the reality of the states of man, letter for letter, no more, no less. The states of existence are based on opposites like winter and summer. By it, we mean heat and cold. Each state is only set up by the other with it. Had there been only one state, existence would have vanished. However one of them must have authority over the other. That is, the one who dominates in the moment has authority over the other. Had it been with it, it would not part from it and it only exists by it as in the summer, authority belongs to heat although cold does not leave it. Had there been heat in the summer without cold, existence would have vanished with whoever is in it, and it would have disappeared because of heat. Similarly in the winter, cold has authority although heat does not leave it. Had there been cold without heat in the winter, existence and whoever is in it would have vanished and disappeared by cold. It is like that with man – every season and every moment, the state and its opposite are in him. However, authority belongs to the one dominant at the moment because the existence of existence is only established and level by things and their opposites always. Had there been one state

in it for the blink of an eye, existence would have been destroyed and non-existent. Similarly, man is only set up and his existence level by things and their opposites always. Had there been one state for the blink of an eye, man would have been destroyed, non-existent and vanished. It is like that. Man is, as we said at first, a copy of existence and existence is a copy of man. It is said that the world of the selves is the macrocosm, and the world of existence is a copy of it because the world of selves has authority over the world of existence. The world of existence has no authority over the world of selves. That is from when Allah exalted and honoured it when He said,

Neither my heaven nor My earth contain Me,
but the heart of My slave, the *mu'min* contains Me.

This indicates His honouring it.

Know that all good is gathered in generosity of the selves and generosity of money. The virtue of selves is greater than the virtue of money. All the virtue of selves is gathered in the help of the self and the help of the species, i.e. creation. This is with the company of a wise one who recognises the fine points of the selves and traveling in the land of the selves. It is said that all good is in help and all evil is in opposition.

Know that the wisdom of Allah in this knowledge, that is, the knowledge of the senses, is all contained in knowledge of the judgement of opposites. Because of that, height is hidden in descent and descent is hidden in height. Darkness is hidden in light, and light is hidden in darkness. Might is hidden in abasement, and abasement is hidden in might. Life is hidden in death and death is hidden in life. Good is hidden in evil and evil is hidden in good.

Know that Allah ta'ala takes truth from Himself to Himself by Himself. Whoever takes truth from himself to himself by himself, how can Allah not take from His slave for His slave from a door which is more fitting and more appropriate.

Know that the secret of all ranks is gathered in a rank, and it is the noblest, the highest, the greatest, and the most immense. It is that your inward is truly with Allah and your outward is with creation by Allah, as ash-Shadhili, may Allah have mercy on him! said,

Gatheredness is witnessed in your secret,
and separation exists on your tongue,

because when your outward is with creation and your inward is with Allah, then all your states are pure from the side of the outward and creation does not reject you. From the side of the inward, there is no intermediary between you and Allah.

Know that it is said that the snake kills man when it bites him. The one of negligence destroys a man by his glance meeting the other's glance. It is said that the one with leprosy infects a man while there is the distance of a spear between them. The one of negligence infects a man while there is between them the distance by which a man is distinguished from a woman.

The judgement of the reality of man and the reality of existence is as if it were one, no more, no less. If you look closely at them in the root, you will find them a reality. Their judgement has five divisions. The first of them is that its heat is according to its cold. This is the stage of balance. Or it is heat without cold. Or it is cold without heat. Or it is heat and cold, and heat is stronger than cold. Or it is also heat and cold, but cold is stronger than heat. As for the first division, it is the division of balance. It is what Allah ta'ala censured in His word, *wavering in that between these and those*. Increase of this division is terrestrial. The increase of the second division, and it is heat without cold, is also terrestrial. The increase of the third division, and it is cold without heat, is also terrestrial. The increase of the fourth division, and it is heat dominating cold – and it is the school of the people of the inward, is celestial. The increase of the fifth division, and it is cold dominating heat – and it is the school of the people of the outward, is celestial. As for the first three, the custom of Allah has passed about them in existence – the stage of balance, the stage of the first predominance, and the stage of the second predominance. As for the stage of heat alone and the stage of cold alone, it does not exist in something but that it does not exist.

Know why the one of the inward is given the name of the inward although the inward only exists by the outward, and why the one of the outward is given the name of the outward although the outward only exists by the inward. That is because the one of the inward is occupied with Allah in his inward – and it is his heart, and occupied with creation in his outward, and it is his self. The one of the outward is occupied with Allah in his outward, and it is his limbs, and he is occupied with himself in his inward, and it is his heart. What a difference between the one whose heart is devoted

to Allah while his outward is a ruin, and the one whose outward is occupied with Allah while his heart is a ruin.

There is a piece of flesh in the son of Adam. If it is sound, all the body is sound. If it is corrupt, all the body is corrupt. It is the heart. – Hadith.

Know that the one who speaks by Allah, ends his words immediately. The one who speaks to Allah, ends his words after a while. The one who speaks by himself, his words are repeated and never end.

Part of what I heard from the Shaykh, may Allah be pleased with him and may He have mercy on him! is that he said, "One of the gnostics said, 'Had a Bedouin Arab come to me urinating on his thigh, I would have made him reach Allah immediately.' I say that had a Jew or Christian come to me, I would have made him reach Allah immediately." I heard this from him while he was in an immense state which had come to him.

Know that the first rank that the one of travel, i.e. the *murid*, obtains is creation's turning to him. It is the greatest of misfortunes and trials. The first of what comes to the one of attraction in his beginning is creation's rejection of him altogether until near and far flee from him. This is also the greatest of misfortunes and the greatest of trials. The Garden is surrounded by hated things. – Hadith.

Know that when the will of man, i.e. the *wali*, is obliterated, he becomes without will except for what emerges in the moment, when the *wali* is at peace in this state, he becomes the word of Allah which is not cut off. It is the Greatest Great Name of Allah. So he says to a thing, "Be!" and it is," i.e. whenever his *himma* is connected to a thing, it exists before him by the command of Allah ta'ala.

The *faqir* will not obtain the fruit of knowledge until his *Shari'a* and his reality are one thing. It is like the first Predecessors, may Allah be pleased with them! Gatheredness did not veil them to separation, and separation did not veil them to gatheredness.

Know that the wage is according to the hardship of abasement of the self openly, outwardly and clearly. I mean among those who turn to Allah,

there is similarly opened to them a clear, public, outward opening. The abasement of his inward is hidden. The inward is only opened to him like that – hidden. So the lion only begets the lion, and the wolf only begets the wolf. With the people of the outward, the abasement of the self is hidden. So they only acquire the might of the selves in a hidden fashion. With the people of the inward, the abasement of the selves is open, so they only acquire the might of the selves openly. What a difference there is between the first group and the second group. The nobility of man's inward over his outward is like the nobility of the sky over the earth.

Part of what I heard from Sayyidi al-'Arabi – may Allah profit us by him and his words! is that he said, "Whoever guarantees me his livelihood in this world, I will guarantee for him that he will reach all the stations." It is as the *Qutb*, may Allah profit us by him! said, "The one who enjoys and does not fear cares, drinks. He enjoys and goes from among those who went before." The common say, "Well-being guarantees wealth."

Know that the one of the inward cannot be occupied with the outward, nor the occupation of everyday life nor the occupation of *'ibada*, except for a few. When he is forced, he acts. He does not acquire any virtue in it. Similarly, the one of the outward cannot be occupied with the inward – the occupation of everyday life nor the occupation of *'ibada* except for a few. When the state compels him, he does it. He does not acquire any virtue in it.

Know that whenever you prepare for something, that thing prepares for you, be it outward or inward. You do not seek anything but that it seeks you. You do not reject anything, but that it rejects you. You do not turn to anything, but that it turns to you. You do not turn from anything, but that it turns from you. You do not love anything, but that it loves you. You do not hate anything, but that it hates you. The result is that existence is like the mirror. Whatever you confront it with, it confronts you with it. Wherever you drive yourself, you find it. He said, may He be exalted!

He will give you all you ask Him.

He said, may Allah bless him and grant him peace, "Allah provides for the slave according to his *himma*. The self is like the bee. The land on which it grazes to eat its food for supper, it takes home with it on its legs.

Know that the custom of Allah preceded that, whatever gathers you outwardly, separates you inwardly, and vice versa. That is, affirmation outwardly is negation inwardly. Negation outwardly is affirmation inwardly.

There is a piece of flesh in the son of Adam. If it is sound, all the body is sound. If it is corrupt, all the body is corrupt. It is the heart. — Hadith.

Part of the wisdom of Allah ta'ala is that He made gatheredness continue to help separation, thing for thing until all separation becomes gatheredness. He made gatheredness rule separation as He gave separation judgement over gatheredness. Only the one among the *Rijal* whose separation and gatheredness are equal knows their judgement, i.e. they are equal in him in action, not words. That is, his gatheredness does not veil him to his separation, and his separation does not veil him to his gatheredness. They are few. The sign of the one whose gatheredness and separation are equal is the one who says by the command of his Master to the thing, " 'Be!' and it is."

Know that briefly, the might of the outward only emerges from the abasement of the inward, and the might of the inward only emerges from the abasement of the outward. Your being occupied with the thing and having direct contact with it is that which makes it possible for you without debt to anyone for it because the life of the thing is constant direct contact with it. If not, the death of the thing is occupation with other than it.

Know that if you are a slave of your Master, you will not find in existence anyone more truthful than yourself, and you will not have a lover like it nor good except its good. Similarly, if you are a slave of a creature, you will not find anyone more hostile to you than yourself, and you will not find anything more hateful to you like it because evil only reaches you by it. However, whenever you are gathered to yourself, you are separated from your species. Whenever you are gathered to your species, you are separated from yourself. The custom of Allah has passed about this difference. He is the Wisest of the Wise. Part of the words of the common is that, "Hate yourself and people will love you. Love yourself and people will hate you." Love of yourself is complete love. You do not acquire it until you recognise it. Whoever recognises himself, recognises his Lord. When you acquire gnosis of your Lord, you are at first rejected by all people until you have no beloved except your Master or whoever is related to your Master. Such is the custom of Allah in the elite of His slaves. That is information from Allah to His slave.

*Do the people reckon that they will be left to say:
"We believe," and will not be tried?*

Then that state is followed by the state of its opposite. In it, you are loved by the people of the seven heavens and the people of the seven earths, of jinn, men, birds, beasts, angels, the alive and the dead, inanimates, animals, and plants — except for the one whose inner eye is blinded by Allah, and wretchedness covers him and he has no portion of the light of *iman*. We seek refuge with Allah! After they all love, all beings become your servants, under your command and prohibition. That is when you are truly your Master's slave, phenomenal beings are truly your slaves by the command of Allah ta'ala. May Allah make us and you among those who travel on this straight road by His favour and *ihsan*! He has power over everything.

From the pen of the Shaykh, may Allah be pleased with him and may He profit us by him! and part of what was said to me is,

Follow the signs of the Sultan, and only look at him and your Master. Incline where he says and turn where he turns, and do not be concerned with what is said.

He said: "In whatever direction it is." If you wish, you can say that it is the heart and it is in the position of the Lord and what follows it, that is, of the kingdom — the limbs. May Allah have mercy on ash-Shitri when he said, "I have the full moon of perfection with me. When my heart inclines, it inclines."

It is *haram* for a sincere *faqir* to speak except about his art with the people of his art. He speaks only one, two, or three words. It is permitted to him after much constraint. If he is not constrained to speak, it is *haram* for him with other than the people of his art on other than his art.

Know that all the secret of election is gathered in the consciousness and looking at it. Whoever recognises it, recognises it and obtains it. Whoever is ignorant of it, is ignorant of it and is deprived of it. It is said,

They were forbidden arrival because they squandered the roots.

That is because you do not look at all existence by perfection, but that all existence looks at you by perfection. You do not look at all existence by imperfection, but that all existence looks at you by imperfection. Similarly, you do not look at part of existence with perfection and part of it with

imperfection, but that part of it looks at you with perfection and part with imperfection. When you look at all existence as perfect, you find it perfect. When you look at all of existence as imperfect, you find it imperfect. You do not turn to a thing in existence seeking it with sincerity but that that thing turns to you seeking you with sincerity. It is like that when you turn to it, lying about your quest, it turns to you lying about your quest. You do not love a thing but that it loves you. You do not hate a thing, but that it hates you. You not go near to a thing, but that it goes near to you. You do not go far from a thing, but that it goes far from you because existence is like the mirror. You do not confront it with anything but that it confronts you with its like, letter for letter. That is because existence is from you and you are from it. Whatever you do to it with it, you do with yourself. Whenever you show generosity, you are shown generosity. You do not forbid but you are forbidden. See it in the Qur'an:

Whoever is miserly, is miserly to himself.

One of the people of *Kalam* said on this meaning:

You pluck the fruits of what you plant.

This is the custom of the age.

Whoever spends the night with mankind safe from him,
he passes the night in security from time.

Take the sound hadith from me as the youth conveyed it to me
with two hands.

Know that Allah ta'ala is One, and His favour is great and wide. Only He recognises its limit. However, the ranks of creation differ in it according to their *himma* in the judgement of the people of the inward. If you put yourself in a station, you will only find yourself in it. The stations vary from the lowest of the low to the highest of the high. Raise yourself as you like or lower it. The station to which you raise yourself and dwell in it, your Master confirms you in it and creation puts you in it, and by it you are recognised among the people of the celestial and terrestrial *Malakut*. Allah provides for His slave according to his *himma*. — Hadith. Every station in which you put yourself, its effect must appear on you, and your Master only helps you from it and by it, from the station of freedom to the station of slaveness. The common say: "Wherever you put yourself, you find it." This is the inward. As for the outward, it is the reverse. The station of freedom is hidden in the station of slaveness, and the station of slaveness is hidden in the station of freedom, i.e. might is hidden in abasement as abasement is hidden in might. This is the judgement. All things are in their opposites.

Know that Allah ta'ala placed existence from you in the position of your limbs. You have authority and are the Sultan over them. They have no authority over you. This is when you belong to it, so you have everything. You are by it, everything is by you.

Know that this Path of ours is only obtained by the one with whom ardent passion is *haram*. He is overcome and returns, and does not love ardently. May Allah have mercy on ash-Shitri when he said: "Overcome it with the foot, and the stream will begin to fear you, O leader!" This is one of the signs of the one of this Path, i.e. its seeker. All this indicates the sincerity of the quest. Whenever man is sincere in seeking something, Allah helps him to it immediately without lassitude because lassitude on the part of the Master is impossible. It comes from the direction of man, i.e. from lack of sincerity in seeking. He said, may He be exalted!

He will give you all you ask Him.

Know that the reality of humanness is that you do not elevate anyone, but that he lowers you. You do not lower anyone, but that he elevates you. You are not good to anyone, but that he is evil to you, and the reverse. You do not exalt anyone but that he debases you, and the reverse. You do not bring anyone near but that he makes you far, and the reverse. It is like that to what has no end. This is part of the very limit of perfection because all things are accompanied by their opposites. Existence is set up by that, that is, set up between differences. He said, may the Speaker be exalted!

They are still in differences.

This is the wisdom of Allah ta'ala in His creation. By those differences, whoever is rescued is rescued, and whoever is destroyed, is destroyed. All increase of existence is between these differences. Only the gnostic of Allah or one who has wisdom about the selves recognises this. One of them said,

Between the rising and the setting of the sun,
The gazelle became confused.
The one who does not go-on is annihilated,
And the one who does not vanish goes-on.

The *wali* is not a *wali* until he is *zahid* in his *wilaya*. It is like the answer of one of the Shaykhs when he responded to his student who questioned him and said, "Sayyidi! When will arrival be?" He said to him, "Arrival is when you do not seek arrival," because the secret of the outward

is never joined with the secret of the inward and the secret of the inward is never joined with the secret of the outward, although they are always joined. Had they been separated, the existence of man would have been invalidated. However, the meaning in that is that one is a king and the other is a chattel. When the outward is a king, the inward is a chattel, and when the inward is a king, the outward is a chattel. The king has authority, not the chattel.

Know that when the one of realities comes to an end and his realities are perfected, the *Shara'i* for him become like cold water for the thirsty man in summer. When he acquires this rank, he is among the people of the station of, "Let us relax in it, Bilal." The perfect in realities certainly only loves the *Shara'i* and yearns for them and their people. Similarly, the perfect in the *Shara'i* certainly only yearns the realities and yearns for them and their people.

Part of the sum of the perfection of this divine wine is that it appears by perfection in imperfection. Perfection from that is that its manifestation be perfection in its ignorance until its ignorance is ignorant of its and knowledge has no trace remaining with ignorance, that is, in the state of its *tajalli*. It is as when its manifestation is perfected in its knowledge until its knowledge knows its ignorance and ignorance does not have any remaining trace with knowledge, i.e. in the state of its *tajalli*. This is part of the indication of its attribute in the manifestation of things and their opposites, i.e. power and incapacity, strength and weakness, abasement and might, poverty and wealth, to what has no end. May Allah make us among those concerned with its drink, drunk with its wine. May Allah have mercy on the speaker! "Had the dead smelled it, their selves would have returned to their bodies after separation and retreat." The one who acquires its ignorance, is ignorant of its knowledge, and the one who acquires its knowledge, knows its ignorance. By this door, the one who is destroyed is destroyed, and the one who is rescued is rescued. He acquires its ignorance so that its knowledge misses him. Ignorance leads him to put it down in what is not appropriate to its majesty and beauty. That is the reason for his dismissal and destruction. We take refuge with Allah! Whoever acquires its knowledge so that its ignorance misses him, knowledge leads him to gnosis, *adab*, and perfect love. He only describes it with what is appropriate to its majesty and beauty. It is the cause of his rescue, success, and nearness. He said, may He be exalted!

Those of His slaves who know fear Allah.

Glory be to the One who divided, was just, and gave and bestowed.

Part of what the Shaykh – may Allah have mercy on him and may He profit us by him! counseled me is, "My son! Whoever says anything to you and you see him enhancing it for you, say to him, 'This is half the thing and the other half remains,' because whatever Allah created in this existence, He made a mate to it." That is so that He – may His majesty be exalted! alone possesses oneness and there is no One alone except Him – may His majesty be exalted! He has no second and He has no opposite, no like, no similar, and no partner. Glory be to Him and may He be exalted above what they associate. There is no god but Him! There is no Worshipped but Him!

Know that you do not have two *himmas* on a thing but that it exists and is without delay: i.e. the *himma* of your outward and the *himma* of your inward. The *himma* of your inward is your knowledge, certainty, and resolution. The *himma* of your outward is your usage and action by what is in your knowledge, i.e. your acting by your outward limbs. When it is accompanied by the action of your inward limbs, the two actions do not accompany a thing, but that it is, even if it were impossible. However, look at what is meant from this. If the goal is Allah, all that belongs to Allah goes-on and is joined. If the goal is other-than-Allah, what belongs to other-than-Allah is cut off and separated. Ash-Shadhili said, may Allah have mercy on him!

The goal is joining the quest of wisdom and the quest of the wisdom of wisdom. Seeking wisdom is the seeking of the creature – the slave of the dirham is tired. Seeking the wisdom of wisdom is seeking sincerity of turning to Allah in all things. May Allah make us and you among those who are sincere in their turning to Allah by His favour and *ihsan*! He has power over everything and is ready with the answer.

Know that Allah has two realities which He manifests in this existence. They are knowledge and ignorance. By knowledge of Him, sovereignty exists and by ignorance of Him, slaveness exists. Part of His bounty is that He created man and preferred him over all phenomenal beings. He said to him on the tongue of the Prophet, may Allah bless him and grant him peace,

"My slave, I created things for your sake,
and I created you for My sake." – Hadith.

Part of the sum of His favour to him, i.e. to His slave, man, is that He gave him two directions — a direction to His king, i.e. to sovereignty, and a direction to his property, that is, slaveness. He made him an Interspace between them. He manifests in him the perfection of attributes. From the direction of knowledge, He made him a free knower, and from the direction of ignorance, He made him an ignorant slave. According to knowledge, freedom is great, and according to ignorance, slaveness is great. These two realities have no end because the reality of knowledge is beauty and the reality of ignorance is majesty. Majesty and beauty end at your Lord. The rank of man is according to the elevation of his himma or its lowness. The himma of man is elevated commensurate with his knowledge, and his himma is low commensurate with his ignorance. Success is by Allah.

The essence has what is outward and what is inward. Similarly, the attributes have what is outward and what is inward. All that is sensory is essence. All that is meaning is attributes. Essence and attributes are not joined in a thing but that it exists by the permission of Allah ta'ala, even had it been part of what appears the most impossible to people. It is not invalid unless the thing is lacking by its essence or its attributes.

Know that the door of election is annihilation, and annihilation has two doors: *dhikr* and reflection. They are two doors. Through them, annihilation is entered. Whoever comes from the direction of the outward only enters by means of *dhikr*. Whoever comes by the direction of the inward, only enters by means of reflection. *Dhikr* and reflection are two worlds. The people of the world of *dhikr* desire the world of reflection and its people, and the people of the world of reflection desire the world of *dhikr* and its people. In general, each of them is *dhikr*, although outward *dhikr* is called *dhikr*, and *dhikr* of the heart is called reflection. Reflection is *dhikr* of the heart. Only Allah is aware of it. Only their Maker knows what is in the hearts. He has knowledge of the Unseen worlds. He said, may He be exalted!

The dhikr of Allah is greater.

This reflection has two aspects: this is what we mentioned. One is called the reflection of the self, and the other aspect is called reflection of the species. It is the reflection of two or three. It is stronger than the reflection of the self because the hand of Allah is with the community. Between the reflection of the self and the reflection of the species is what is between the prayer of the individual and the community prayer. This is where the people of reflection are to be found. They are few.

Know that the life of the art is its tie. The tie of the art is sitting with its people. The death of the art is its divorce. The divorce of the art is sitting with other than the people of the art.

Know that as Allah created man's body for the sake of the *ruh*, and whenever the *ruh* departs, the body dies, is annihilated and vanishes, so Allah created this existence for the sake of man. Had man departed, this existence would have been destroyed, annihilated, and vanished. Allah created the body as a mark of honour for the *ruh* as He created this existence as a mark of honour for man — a favour and a mercy from Him. Glory be to the One whose generosity and nobility is not contained, the Generous, the Self-Exalted!

Himma is contained in the creatures by a computation which is limited by his limits. *Himma* in the Creator is not contained nor ever limited because the attribute of *himmah* is the attribute of what it is in. When it is limited and contained, it is like that. When it is neither limited nor contained, it is like that.

Part of what the Shaykh, may Allah have mercy on him and may He profit us by him! counseled me is, "My son! Among the greatest of what is feared for the seeker of this art is bad *adab* with his parents, with his Shaykh, his self, and with his Lord." As for parents, they are good to him when he is small until he reaches puberty and they see that his self is mature and complete in respect to the essence and in respect to action. It appears to him that his recognition is recognition, and his intellect is intellect. Then he acquires contempt and indifference to his parents and has bad *adab* with them. In that, Allah seizes him remorselessly. It is like that with his Shaykh. That is because he comes to him while he is ignorant of knowledge and ignorant of action. Then the Shaykh takes him by the hand so as to bring him to the arrival of men in knowledge and action. When he sees that his self has obtained what his companions have obtained, he becomes proud of himself and is content with his intellect and pleased with himself in its states, actions, and words. By that, he may acquire contempt and indifference to the Shaykh. That is ingratitude for blessing. Whoever does not thank people, does not thank Allah. "Whoever is ungrateful for blessings runs the risk of their departure." — Hadith. In that he will be seized remorselessly. The sign is that he takes contentment, and contentment with Allah or whoever directs you to Allah is deprivation. We ask Allah for safety! It is also like that with the self. Whoever recognises his self, recognises his Lord. When he acquires one of the ranks of gnosis of the self, he takes the matter on its face value and is not humble in that state to his

Master by returning himself to slaveness in spite of the reputation of its honour and the height of its rank with the Creator which has been opened to him. He is obliged to follow the *sunna* of the Prophet, may Allah bless him and grant him peace in that by the word of Allah ta'ala,

You have a good model in the Messenger of Allah,

i.e. when Allah ta'ala gave him the choice between being a prophet-king or a prophet-slave. He chose slaveness over kingdom as a humility from him, may Allah bless him and grant him peace, with his Master. He said to Him,

O Lord! I am hungry one day and I am full one day.
When I am hungry, I seek you, and when I am full,
I thank you.

If he is among the people of this Road, he is like that. If not, he is deluded. We take refuge with Allah! It is like that with Allah, the Great, the Exalted, when He is kind to him with what He shows kindness to His beloved slaves, the gnostics of Him, may Allah be pleased with them. He must not be safe from the device of Allah. If his fear is great, his hope is great commensurate with that, even had he reached what he reached. He looks at Shaykh Mawlana 'Abdu's-Salam b. Mashish — may Allah profit us by him! when his student, Sayyiduna Abu'l-Hasan, may Allah profit us by all! complained to him. He said to him, "Sayyidi! I complain about the heat of management and choice." He said, "My son, as you complain about the heat of management and choice, so I complain about the cold of satisfaction and submission." He also said, "I ask You to make creation turn to me so that I have no refuge nor shelter except You." Abu'l-Hasan ash-Shadhili said, "Make us Your slaves in all states" in spite of the nobility of his station and the might of his portion which is not rejected nor limited. The slave with adab must be like that with his Master. For this reason, they said, "Make your action salt and your *adab* flour."

Know that commonness and election are joined and contained in *dhikr*. The *dhikr* of the common is separation, and the *dhikr* of the elite is gatheredness. The common in their *dhikr* are in two groups: the people of outward *dhikr* by the tongue — its people are veiled to the Object of their *dhikr*. Because of that, they are common. The other group are the people of *dhikr* of the heart in meaning. They are on the floods of the veil, distance, and withdrawal from the Object of *dhikr*. These two groups are the two groups of the common. The people of the *dhikr* of the heart are called the people of watchfulness. They are stronger than the people of the first group. The elite — may Allah profit them! are the people of gatheredness. Their *dhikr* is by contemplation and eye-witnessing. Each

of them takes from them according to his station in his states. The *dhikr* of the common is information, and the *dhikr* of the elite is eye-witnessing. Information is not like eye-witnessing. The people of watchfulness in the circle of the veil take by His word, may He be exalted! *He is with you wherever you turn*. The people of contemplation only see the King, the Giver.

Say: "Allah!" and then leave them plunging in their games.

They withdraw from other-than-Him and see only Him. May Allah provide us with their love and make us slaves of their slaves by His favour and *ihsan* because the slave of the slave is nobler. We said contemplation is gatheredness because its people acquire it by all the outward and the inward. Every tree, every root, every limb, every branch, takes its portion from it. By the reality, its possessor is veiled to all except Allah — even himself, because it flows in the body of its owner as water flows in the body of a thirsty man. Each tree of it takes its portion. For that reason, one of them said, "Had the light of *iman* directed, it would have covered the existence of phenomenal beings, and eye-witnessing would have occurred without eyes."

Know that all existence flows according to the rules of the will, or the will of Allah. Part of the will of Allah is the will of His slave. If you investigate all existence, you will not find in it a blade of grass or a pebble or anything smaller than that nor greater than it flowing according to other than the will. However, you will find things based on the will of the Doer, i.e. the wise, whether the wise is real or metaphorical. Whenever another will appears, things are changed according to it, whether this will appeared from the one with the first will or from one other than him. All things are celestial or terrestrial, flowing according to will. Their judgement is not overturned unless another will enters it. Things are overturned for the sake of that will which entered on its authority immediately whether it is the will of a real wise one or the will of a metaphorical wise one, and he is the slave. In reality, all is true, and there is only Him.

Everything except Allah is false.

Know that divestment is divestment from this world — outward, sensory. It is not meaning because the benefit of divestment as meaning is not obtained until sensory divestment is obtained. If sensory divestment is not obtained and divestment of meaning is obtained, it is of no importance and there is no use in it, and it is not turned to nor judged by unless the sensory appears. "I am commanded to judge by the outward and Allah

takes charge of the secrets" because the outward is that which confirms and which negates. Whoever has something confirmed for him in the outward, it is confirmed. Whoever does not have it confirmed for him in it, it is nothing, even if the inward is the basis of the outward, and it is built upon it.

Know that the sensory fire is not kindled and its blaze is not great except when its opposite is thrown in it, and it is wood. When you increase it in something, it increases in flame and burning. When nothing is thrown into it, it abates thing for thing until it becomes ashes. It is like that with the fire of meaning – it is love. Its wood is the senses. When you increase with something of the wood of the senses in the fire of love, it increases in blaze and burning until the wood is cut off from you. Then it increases and becomes ash until no trace of it remains. Increase is by joining the conditions, and decrease is from lack of the conditions.

Know that the judgement of the mustard-seed is the judgement of all the reality, and the judgement of the reality is its judgement. It is like that with what is between them of norms by the judgement of the reality. Sometimes it says to man, "You are my slave and I am your Master," so he begins to serve it as the slave serves his Master, whether he likes it or not. Sometimes the matter is reversed. It says to him, "I am your slave and you are my master. I will only do what you desire and want, and I will only act under your command and prohibition." So man becomes its king after he was its slave. This is always his *adab*. These two situations alternate on man. Whoever among the elite recognises it, recognises it. Whoever among the common is ignorant of it, is ignorant of it. You find this analogy in whoever loves something. Whenever his slaveness to that thing is completed, and that thing's possession of him is completed, the matter is reversed. That lover becomes a king, and the beloved who was a king becomes a slave. Whoever is patient in property and endures until the conditions are fulfilled, property becomes kingdom. For that reason, one of them said, "They called me to property. When I answered them, they said, 'We called you to kingdom, not property.' " This is the wisdom of Allah in existence. Whoever owns you, you must own him. Whoever you own, he must own you.

Know that the people of Allah are in a world which the people of this world are not in, and the people of this world are in a world which the people of Allah are not in. May Allah make us slaves of our Masters, the people of Allah, and make our slaveness from us love and yearning for them, not forced, because everyone acquires the forced. Part of the sum of what is obliged for the one who seeks the company of our masters is that the people of this world do not enjoy his glance, and he only looks at the people of his

art. The people of this world do not enjoy his hearing, and the people of this world do not enjoy his speech. Speaking with them is the ugliest of all things. He does not smell their scent and he does not sit with them because when he leaves what we have mentioned of seeing and what is after it, then friendship is invalid. He acts in it with the people of Allah, and his friendship with them is sound. When it is sound, "a man is on the *din* of his close friend." – Hadith. There are only the people of Allah and the people of this world. There is no third. Whenever the friendship of these misses you, you acquire the friendship of those, no more. May Allah make us among the friends of His slaves, the *Salihun*, His gnostics, by His favour and *ihsan*! Amin.

Know that existence and its people are like the mirror. Whatever you confront them with, they confront you with it, no more, no less. If you confront them with seriousness, they confront you with it. If you confront them with jest, they confront you with it. If you confront them with beauty, they confront you with it. With majesty, they confront you with it. If you confront some of them with majesty and some with beauty, the one you confront with majesty, confronts you with it, and the one you confront with beauty, confronts you with it. If you separate, they separate. If you gather, they gather. If you expand, they expand. If you facilitate, they facilitate. If you fulfill, they fulfill. If you deceive, they deceive. If you are truthful, they are truthful. If you lie, they lie. If you oppress, they oppress. If you are just, they are just. If you are generous, they are generous. If you are miserly, they are miserly. If you fear them, they fear you. If you make claims, they make claims. If you love them, they love you. If you hate them, they hate you. All the matter is in your hand. It emerges from you and returns to you, good or evil, sweet or bitter. Your Lord does not wrong anyone. May Allah have mercy on ash-Shitri when he said,

From me, my glasses revolve around me.
After my death, you will see me alive.

Look. O brother, at this noble Lord! How generous He is! How forbearing! How great! He is Rich, above the worlds. Glory be to the One disconnected from His slaves by His immensity!

Know that property is only property before its perfection. Whenever it is perfected, it becomes kingdom. It is like that with kingdom. It is only kingdom before it is perfect. Whenever it is perfected, it becomes property, not kingdom. It is as if things are hidden in their opposites. Part of His habit, may He be exalted! is that He brings forth the living from the dead, and He brings forth the dead from the living. He provides for whomever He wills without reckoning.

Part of what the Shaykh — may Allah profit us by him! said to me is, "My son, if you desire freedom, then take from most people and do not choose from whom you take, and pay to most people, and do not choose to whom you pay. If you are like this, you will become free. Those to whom you say, "Give!" do not own you by it, and those to whom you say "Take!" do not own you by it. If you specify the people of "Give!" and you stay with them, you become their slave. It is like that if you specify the people of "Take!" and stay with them. You become their slave. Our intent in all of it is that entry into this art is emerging from the slaveness of the creature to the slaveness of the Creator, and He is Allah, the Great, the Exalted! If you flee from all the arts, you will be the slave of Allah, and you will enter this art in order not to be a slave of a slave. You will acquire the slaveness of the slaves. There is no use except in your emerging, and not in your leaving.

Know that the seeker of the reality is like the seeker of the kingdom. If he is sincere in seeking his kingdom and continues in that, he will become a king in every case. Whoever is not obeyed today, will be obeyed tomorrow. Whoever is not obeyed this month, will be obeyed in the one which is after it. Whoever is not obeyed this year, will be obeyed in the one which is after it. It is like that with the seeker of the reality if he is sincere in his quest. What he does not obtain today, he will obtain tomorrow. What he does not obtain this month, he will obtain in the one which is after it. What he does not obtain this year, he will obtain in the one after it until he can use the reality unseen and present, inwardly and outwardly, in knowledge and action.

Part of the sign of the outward *faqir* in love with the inward is that you find that he speaks a lot about the realities and the unseen. Part of the sign of the inward *faqir* in love with the outward is that he speaks a lot about the *Shara'i*, i.e. creation, and on the outward. This is because part of the habits of the selves of creation is that they do not love something, but that they mention it a lot. They do not possess something, but that they love other than it. It was said to one of them: "When will you be at rest?" He said, "When we do not find anyone who mentions Him." Part of his knowledge is that he does not claim to know. Part of his poverty is that you do not see him claiming poverty. Part of his state is that when the witness of his state is absent, he does not claim arrival nor complain of separation.

Part of the sum of the variety which Allah put in man is that whoever has beauty in his inward, has his majesty outwardly, and whoever has

his beauty in his outward, has his majesty inwardly. The one of inward beauty and outward majesty has 99 divisions with Allah and one division with creation, and the one of outward beauty and inward majesty has 99 divisions with creation and one with Allah. From here, it is said that turning to creation is turning away from Allah, and turning to Allah is turning away from creation.

If you want to own separation, you have nine divisions of majesty and one division of beauty. If you want to own gatheredness, you have nine divisions of beauty and one division of majesty. If the first has 10 divisions of majesty and does not have that one division of beauty, his situation is not put in order except by that division. The second also, if he has ten divisions of beauty and does not have that one division of majesty, his affair is only set right by that one division.

Know that only the reality bears the reality, that is, the reality of gatheredness is only borne when separation is complete. If you acquire gatheredness on part of separation, it is in the very limit of narrowness. That separation is in the very limit of toil. That is because you put a strong one on a weak one. You will not obtain rest in them by some of them. All that is gatheredness is reality and all that is separation is *Shari'a*.

I heard the Shaykh — may Allah profit us by him! say, "The people of poverty who do not obtain its results — do you know why they do not obtain them?" I said, "I do not know." He said to me, "Their likeness in that is like the snake. Whoever grabs the snake by the tail, when it turns its head to him, it bites him. If it springs, he throws it away and is safe from its head. The like of the people of poverty who obtain its results are like the one who takes the snake by the head. He does not fear its tail. Its head is abasement and need. Whoever accustoms himself to it, obtains the results of poverty. Whoever does not accustom himself to it, does not obtain the results of poverty. Had he arrived, he would not arrive. The self of man is not accustomed to abasement until he keeps the company of the lords of the art and is their slave. This is if the state helps him with meeting one of them. They are few.

Know that whoever owns creation by good, his kingdom expands and constricts creation. Whoever owns creation by evil, his kingdom constricts and expands creation. The seeker of kingdom seeks his kingdom by what is impossible for him. That which he does not own by good, he owns by evil, and vice versa. The poet said:

O lady of excess who strips away my acts of devotion in every state!
 There is no kindness in my wound.
 Either it is by abasement, and it is attached to passion, or it is by
 might, and it is attached to kingdom.
 If you are in your immunity, it protects us, and if you are in the
 sea, you come in the boat.

Know that the kingdom is only based between good and evil. Whoever
 does not own it by good, only owns it by evil. Whoever does not own it by
 evil, only owns it by good. As for much good without evil, the king becomes
 a slave, and the slave a king. It is like that with much evil without much
 good — the slave becomes a king and the king a slave. By balancing them,
 the king is a king and the slave is a slave. Whoever makes his kingdom dif-
 ficult for you by evil, then make evil good. You will own him. Whoever
 makes his kingdom difficult for you by good, then make good evil and
 you will own him in every case. Such is the custom of Allah in His creation.
 Glory be to the Wise, the Knowing!

Know that as the *tajalliyat* of the senses comes to man, they must
 not have an end or cessation. It is like that with the *tajalliyat* of meanings.
 Their judgement is the same. However, the *tajalliyat* of meanings are knowl-
 edge and information, and the *tajalliyat* of the senses are action and eye-
 witnessing. Knowledge does not exist by other than action, and action does
 not exist by other than knowledge. Similarly, information does not exist
 by other than eye-witnessing as eye-witnessing does not exist by other than
 information. That which appears to you in *tajalli* as meaning is what appears
 to you in *tajalli* as senses. That which appears to you in *tajalli* as senses is
 that which appears to you in *tajalli* as meaning. The water is one and the
 flowers are colours. However, between their variety, whoever has success
 has success and whoever is destroyed is destroyed as at-Tustari said,

Between the rising and the setting of the sun,
 The gazelle became confused.
 The one who does not go-on is annihilated,
 And the one who does not vanish goes-on.

Glory be to the One who shows mercy to many by obedience and punishes
 many by it, if He wills and who punishes many by rebellion as He shows
 mercy to many by it if He wills. Glory be to the One whose favour never
 stops and whose justice is above every fault. The Giver without anything
 and the Withholder without anything. The Wise with far-reaching wisdom,
 the Knower whose knowledge encompasses everything. Glory be to Him
 and may He be exalted greatly!

Know that reflection is the noblest of the aspects of *ibada* when it
 is gathered. When it is separated, sensory *'ibada* is more appropriate. He
 said, may He be exalted! "If you do not find water, do *tayammum*. The
 greatest of what separates reflection is sitting with the common. That is
 because they are destroyed in the worlds of separation. Their words and
 all their actions are separation, growing from separation. There is no doubt
 that the one who sits with the one of separation is separated by the separa-
 tion of the one he sits with, as the one who sits with the one of gathered-
 ness is gathered by the gatheredness of the one he sits with. The common
 are like women, youths, and madmen. Those ignorant of forgiveness are
 uglier than women, youths, and madmen. Sitting with the ignorant *faqir*
 for *arwah* is like eating the unheard of smell for forms. The ignorant *faqir*,
 when he is pleased with himself, is further in distance than the common
 many times over. The common is like the new clay. It accepts whatever
 it is thrown into. The ignorant *faqir* is like the clay which is covered in
 tar and cannot be washed nor is it any good for fine things.

Following the self has two abodes — an abode whose following has
 the *haram* in it and an abode whose following of the self is an obligatory
 matter. Similarly, following the species has two abodes — an abode of
 following the species in which is an obligatory command, and another
 abode of following the species in what is *haram*. The clarification of this
 is that when the self of the *murid* is safe with the submission of witness-
 ing and seeing, he must follow himself. It is obligatory for him, and it is
haram for him to follow the species in this station. The submission of
 the *murid* does not hover about the submission of the proof and exposi-
 tion, but that it is *haram* for him to follow himself and he must follow
 his species among the people of his art. That is because the submission
 of eye-witnessing is the greater *dhikr*, and the self does not obtain the
 greater *dhikr* but that that self is annihilated, and Allah remains. Whoever
 follows himself after annihilation, follows Allah as the one who follows
 himself before annihilation, follows the false. He said, may He be exalted!

What is after the truth except falsehood?

The key to following the self is following the species, i.e. intermediaries.
 Had it not been for the intermediary, He would have departed, as the Inter-
 cessor said. Similarly, the key to following your species, i.e. the springs,
 is your following yourself as it is said, "You do not raise how you raise,"
 i.e. whoever does not acquire the purification of his self, how can another
 be purified at his hand.

The terrestrial realities are in two divisions: basic and metaphorical. It is like that with the celestial realities. That is because all that appears of beauty on the sensory things is metaphorical. Similarly, all that appears of majesty in the meanings is metaphorical. All that appears of beauty in the meanings is basic, and all that appears of majesty in sensory things is basic. That is because all meanings are beautiful basically, and what appears of majesty in the meanings comes to them from their nearness to sensory things. Similarly, all sensory things are majestic basically, and what appears of beauty in sensory things comes to them from their nearness to meanings. Glory be to the One who made light only based on darkness as He made darkness only based on light. Glory be to the Wise, the Knowing.

Know that all election is exaltation in bases and branches. Those who seek election by exaltation have it as beginnings and their end is to it. The exaltation of the beginnings is metaphorical *Shari'a*, and the exaltation of the ends is real by force. If you wish, you can say that the people of Allah have the exaltation of the beginnings, and the exaltation of the ends belongs to Allah without intermediary. If you wish, you can say that exaltation of the beginnings belong to the Path and its people, and exaltation of the ends belongs to all the reality. If you wish, you can say that exaltation of the beginnings by the self for the species is to Allah from behind a veil, and exaltation of the ends is by Allah for Allah after the absence of other-than-Him and piercing the veil.

Know that all the people of the outward and the people of the inward are the people of *Shara'i'*, seeking the realities, i.e. among those who turn to seek Allah. However, the people of the outward have majestic *Shari'a* for themselves and beautiful *Shara'i'* for creation. The people of the inward are the reverse. Their *Shara'i'* are beautiful for themselves and majestic for creation. The custom of Allah has passed in His creation that realities emerge based on *Shara'i'* as the the Speaker said:

You pluck the fruits of what you plant.
This is the custom of the age.

It is as if the *Shara'i'* were roots and the realities the branches and the fruits. This is part of His generosity, may He be exalted! which He bestowed on His Adamic slave and singled him out with this great privilege apart from other than him of His creation, may He be exalted! He made all matters matters of the self and matters of existence. What existence contains only emerges according to the Adamic, good and evil. The will of creation in reality only emerges according to the will of Allah without a doubt. However, the outward demands that Allah, may His praise be exalted! does not

leave a slave a proof against Him since He gave him intellect and He passed judgement on Himself, may His praise be exalted! by His word,

*He will give you all you ask Him.
If you count the blessing of Allah, you will not be able
to number it.*

He said, may the Speaker be exalted!

*He will repay them for what they were describing.
He is Wise, Knowing.*

The generous is beautiful outwardly, majestic inwardly. The miser is majestic outwardly, beautiful inwardly. The generous is celestial outwardly, terrestrial inwardly. The miser is terrestrial outwardly, celestial inwardly. The generous is meaning of the senses, and sensory in meaning, and the miser is sensory of the senses and meaning of meaning. The freedom of the generous is in his outward and his slaveness is in his inward. The slaveness of the miser is in his outward, and his freedom is in his inward. The light of the generous is in his outward and his darkness is in his inward, and the darkness of the miser is in his outward, and his light is in his inward. The kingdom of the generous is in his outward and his property is in his inward. The property of the miser is in his outward and his kingdom is in his inward. In this way, he acquires increase of gnosis of the self. Whenever the person acquires that increase, commensurate with it is increase of gnosis of Allah without a doubt in every case.

Know that when the senses and meaning are balanced in the *faqir* who turns to Allah so that they are equal for him, he begins to entwine existence, celestial and terrestrial, as he twines the nose-ring. The balance of the senses and meaning is the balance of might and abasement, good and evil, contraction and expansion, praise and censure, giving and withholding, wideness and narrowness, enemy and lover, nearness and distance, majesty and beauty, turning to and turning from, height and lowness, king and slave, to what has no end of opposites.

I heard the Shaykh, may Allah profit us by him! say, "Among the people of the outward, a community enriches a man, and one man does not enrich a community. With the people of the inward, one man enriches a community and a community does not enrich one man."

Know that meanings are roots and sensory things are branches. Sensory things only exist by meanings as branches only exist by roots. Such is the custom of Allah, and Allah does what He wants.

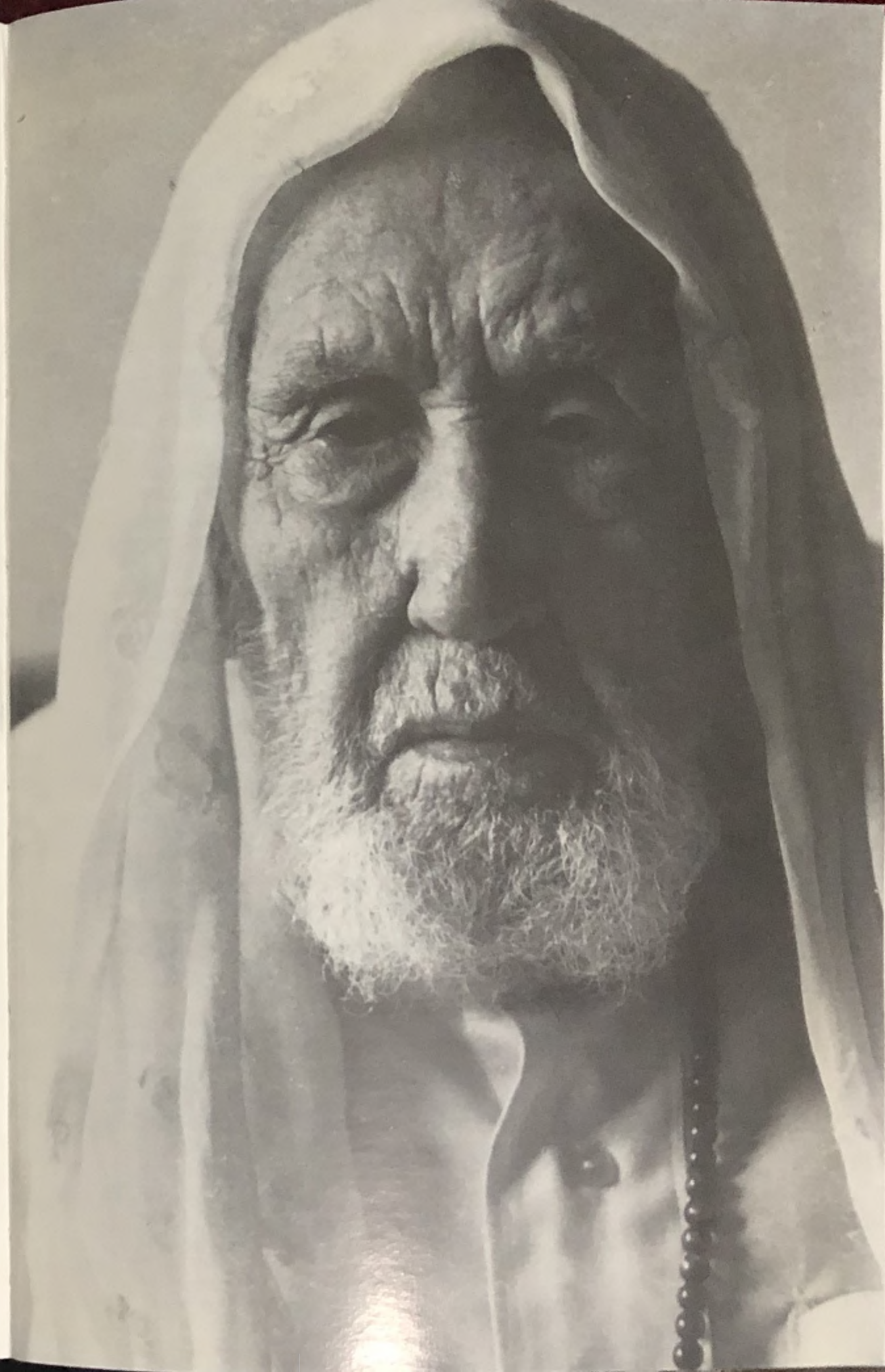
Know that increase of the people of the outward is decrease of the inward. Similarly, increase with the people of the inward is decrease with the people of the outward. Gathering between the outward and the inward has all increase and no decrease. That is when they recognise that increase is one divine matter in after-endless-time. Sometimes it moves in the outward, and sometimes it moves in the inward. When it occurs in the outward, it is sensory, and when it occurs in the inward, it is meaning. If you wish, you can say it is *Shari'a* in the outward and real in the inward. If you wish, you can say majesty in the outward and beauty in the inward. If you wish, you can say separation in the outward and gatheredness in the inward. If you wish, you can say slaveness in the outward and freedom you own in the inward, to what cannot be counted of the variety of its appearance.

Know that Allah is with the people of the terrestrial, wherever they are and however they are. Look at the disk which is from 4 rotl, and you pinch it into 40 and the like. That is when it comes from the lower. All the terrestrial is multiplied. He said, may He be exalted!

*We desired to be kind to those that were abased in the earth,
and to make them leaders and to make them the inheritors,
and to strengthen them in the earth.*

Know that the key of breaking norms in might by Allah is breaking norms in abasement to Allah. Abasement to Allah is abasement to the slaves of Allah. Abasement to Allah from the slave is wisdom. He finds that might by Allah from Allah is power, and wisdom is slaveness. There is no doubt that slaveness is the key of the treasures of sovereignty. He said, may He be exalted! *Whoever is given wisdom, is given much good.* In the *Hikam* it says, "How can you break norms while you have not broken norms in your self?"

Know that when you want creation to confront you with action, even yourself, then confront them with it — they will confront you with it. All except words is action. All except action is words. Even silence is part of action. Speech with yourself is inward of meaning and with the heart. Outwardly, it is by the tongue and with creation. Speech is only outward by the tongue alone. Whoever you confront with silence, certainly will confront you with another action. Whoever you confront with



speech, will certainly confront you with other words. Such is the custom of Allah in creation. In some moments, the matter is different from this. Whoever you confront with action, confronts you with words, and whoever you confront with words, confronts you with action. However, the first aspect dominates and all is sound.

Know that the Shaykh is the door of Allah for the *murid*. He is the source of the veil as well because the door is the veil. As for the Shaykh, the people of the seven heavens, the people of the seven earths, the people of the Throne, the people of the Pen, and the people of the Footstool are all doors for the Shaykh. He enters by whichever door he wishes among them to Allah. This is different from the *murid*. He only has one door to Allah, and it is the door of his Shaykh. If he enters by it, it is that. If he does not, he is repulsed and driven away. That is because the Shaykh has had the talisman of the treasury of himself opened, and his self is equal to existence. It is opposite existence. When he owns himself, by it, he owns existence. When he owns existence, by it, he owns himself. There is no doubt that whoever has the entry to Allah from the doors of himself disclosed to him, has the entry by all the doors of existence disclosed to him. He enters by whatever door he likes. The doors of the garden of the Next World are eight, and the doors of the garden of seeing and eye-witnessing have no limit, number, nor end. He said, may He be exalted!

Wherever you turn, there is the Face of Allah.

We say that existence is entered by the doors of the self and the self is entered by the doors of existence. The like of that are the *Muridun* with the Shaykhs. The *Muridun* only enter themselves so as to own them by the doors of existence who are the Shaykhs. The Shaykhs only enter existence and its people, i.e. the *murid* and others, so as to own it by the doors of themselves. By the doors of the self, one enters existence as by the doors of existence, one enters the self.

This Path of ours is the path of the *Shara'i'*, and its results are realities. For that reason, it is named by the inward quality of its name according to its results. Its opposite is the path of the outward. It is a real path, and its results are *Shara'i'*. For that reason, it is called the path of the outward. Its name is based on its results. The people of the inward seek the *Shara'i'* and their seeking is realities. The people of the outward are the reverse. They seek realities, and their seeking is *Shara'i'*. The people of joining outward and inward seek *Shara'i'* as they seek the realities. Their seeking is realities as their seeking is *Shara'i'*.

Know that there are two wines: the wine of slaveness and the wine of freedom. The wine of slaveness is majestic and the wine of freedom is beautiful. If you wish, you can say that these two wines are one wine, but they vary in attributes, and the place of their variety is the hearts. After the hearts, their effect appears on forms. After forms, their effect appears on existence, celestial and terrestrial. The heart is the house of Allah and the spring of secrets and lights. It is the element of all *tajalliyat* – the *tajalliyat* of existence and what it contains – rather the *tajalliyat* of all the reality.

Know that when man speaks, his call is contained. When he is silent, his *himma* is great above all *himmas*. Because of this meaning, silence is nobler than speech. If it is silver, then silence is golden.

Know that all creation is drunk. Intoxication has two descriptions: those who are drunk by the wine of beauty and others who are drunk by the wine of majesty. The wine of beauty is from the element of *arwah*, and the wine of majesty is from the element of forms. The two wines have no third. All people are drunk by them. Whoever is not drunk on the wine of beauty is drunk on the wine of majesty. Whoever has his *ruh* overcome his body, is drunk on the wine of beauty. Whoever has his body overcome his *ruh*, is drunk on the wine of majesty. The existence of his human, i.e. Adamic, is set up by these two wines. By the existence of this man, the existence of existence is set up. Had intoxication been non-existent in man, he would have dissolved. Had he dissolved, existence would have dissolved. The existence of man is based in the existence of intoxication as the existence of existence is based on the existence of man. The people of the wine of beauty are kings because their wine is related to Allah, and the people of the wine of majesty are slaves because their wine is related to creation. All is by Allah, from Allah, and to Allah. However, what Allah related to Himself is Allah and what Allah relates to His creation, is by Allah for Allah.

The people of the outward turn to seek election by action, so they obtain it by the name. By that, they acquire action in the unseen of all the outward of existence. They have no portion in the inward. The people of the inward turn to seeking election by speech. They obtain it by action. By that, they obtain action in the unseen of all existence and they have no portion in the outward. The people of joining the outward and the inward turn to election by the name and action. So they obtain election in name and action. They acquire acting by speech and action, knowledge and deed. They use existence outward and inward, unseen and present, celestial

and terrestrial. May Allah provide us with love of all and make us among those who travel on their road by His favour. Amin.

Know that whoever does not come to a door of his Master by wisdom and by choice, must come to His door by strength and by force. Whoever does not answer the caller of kindness, must certainly answer the call of the Sultan. Wisdom is His wisdom, may He be exalted! Allah related it to His creation as a gift and a favour from Him to them, even if He in reality acts by it from Him by Him to Him. Similarly, power is His power, may He be exalted! Allah related it to Himself as justice from Him by Him to Him. Wisdom is *Shari'a* and power is reality.

Speech is beauty for creation and majesty for yourself, and silence is beauty for yourself and majesty for creation.

Speech is majesty – separation for the self. Because of that, the *himma* of its speaker is contained. Silence is beauty-gatheredness for the self. Because of that, the value of the might of the *himma* of its owner is not known.

The common are the people of the beauty of discomfort and the elite are the people of release from discomfort. The elite of the elite are sometimes bearing discomfort and sometimes they do not bear discomfort. The common are veiled by occupation with discomfort from the Creator of discomfort, and the elite are veiled by the Creator of discomfort from discomfort and the people of discomfort. The elite of the elite are not veiled by occupation with discomfort from the Creator of discomfort as they are not veiled by occupation with the Creator of discomfort from discomfort.

When you want to understand the words of actual poverty, it is like the one who learns to point with the gun. He first fires at the indication and does not hit it, and he repeats it and does not hit it. It is like that until wherever he shoots, he hits it because whoever does not miss, does not hit or mend. Whoever is not crooked, is not made straight. Whoever is not abased, is not made mighty. The custom of Allah has passed in His creation that things only emerge from their opposites. However, men vary in claim. The bold wins pleasure. Ash-Shitri said, "Overcome it with the foot and the stream will begin to fear you, O leader." Sayyidi 'Abdu'l-Qadir al-Jilani said, "Only the brave knocker obtains it." Ash-Shadhili said, may Allah have mercy on him! "O Allah! You have sentenced the people to abasement."

i.e. abasement of the beginnings until they acquire the might of the ends. The poet said, "The end of love is pleasure and its beginning is like jest."

Know, may Allah teach you and me! that I did not find a lover in existence equal to my self. It is the most beloved of lovers to me, and it is the spring of good things and the spring of secrets and lights. I found no good in existence except its good and I did not concentrate on anything nor turn to it but that I found it before me sooner than the blink of an eye. My cure is in it and my healing is in it. My beginning is from it and my end is in it. I seek by it and it is my goal. It is my drink and my watering place is from it. My wealth is from it and it is my wealth. My annihilation is from it and my annihilation is in it. It is my good and my presence is in it and it is my drink, and my intoxication is by it.

Know that Allah placed these phenomenal beings in the position of the people of the police over His presence. He commanded people to enter it and forbade them to leave it. Whoever enters His presence is safe and rescued. He acquires rest and booty. Whoever leaves the presence of his Master, phenomenal beings have power over him. They take him and bind him and constrict and capture him. They are pleased with him in the narrow straits of phenomenal beings while they call him. This is the repayment for whoever is negligent of the presence of his Master because Allah created all phenomenal beings as your slaves and He created you His slave. Whenever you are occupied with the service of your Master, phenomenal beings serve you. Whenever you serve phenomenal beings and neglect the service of your Master, what we first mentioned to you happens. Whoever says, there is no rest in this world, has spoken the truth. Rest is in leaving it by the heart or by death. There is only the presence of the creature and the presence of the Creator. Whoever enters the presence of the Creator, obtains rest and is safe from toil and all misfortune. Whoever enters the presence of creatures, obtains toil and does not find rest with them except for the one who enters the presence of creation by the Creator. This one obtains the virtue of the two presences. This stage is only obtained by the perfect *rijal* who arrive. May Allah profit us and you with their love and turning to them. Amin.

Know that the judgement of the one of a *warid*-state is that of the one with madness who faints. Have you seen the one who faints in the state of his swoon? Does he have any disposal of himself in the state of the attack of madness? He has no disposal of himself until that state is finished with him. For that reason, Allah and His Messenger pardon whatever he does in that state. He is not taken to account for it because authority belongs to the dominant. Similarly, the one with states, when he is

dominated by his states, is used by them, how they wish, in what they wish. In that, obligation falls from him as Shaykh Abu Madyan, may Allah be pleased with him! said,

Obligation is removed from us in our intoxication.

Whoever says that the one with states does not have their effect appear on him has lied because states do not come upon anyone, but that their effect appears on him, except for the Prophet, may Allah bless him and grant him peace. Allah singled him out among His creation. He is the spring of secrets and lights. The *Salihun*, may Allah be pleased with them, are leakages from the oceans of his lights. Allah, the Great, the Exalted! gave him this immense privilege. All states are joined in him, and no state dominates him more than another state which comes to his heart, may Allah bless him and grant him peace! which has not come to the heart of mortal man. He, may Allah bless him and grant him peace, gives each with a due its due and fulfills the portion of everyone with a portion as the speaker said, "Only a lover He has chosen drinks the cup and sips it," that is, the Prophet, may Allah bless him and grant him peace, and his family.

Know, Sayyidi, that part of what my Master — may His praise be exalted! gave me was that He made me pardon my self and pardon whoever pardons me and whoever does not pardon me for what they do not pardon. I remember His blessing to me. Also, He made me change in all conditions to obtain all desires — sometimes I am a *wali* and sometimes I am illiterate. Sometimes I am a king and sometimes a slave. Sometimes I am free and sometimes a slave. Sometimes I am a man and sometimes a woman. Sometimes I am old and sometimes a child. Sometimes I am an obedient *zahid* slave and sometimes I am a rebellious, desirous, negligent one. Sometimes I am *Siddiq* and sometimes I am *zindiq*. Sometimes I am in the highest of *'Illyun* and sometimes I am in the lowest of the low. Sometimes I am a king of the people of election and sometimes I am a leader of the people of election. Sometimes I beget and teach, and sometimes I am born and taught. Sometimes I am among the people of states and stations, and sometimes I am among the people of wines and taverns. Sometimes I am firm in certainty and sometimes I am among the weak Muslims. Sometimes I am free in the Highest Assembly, and sometimes I am free in the lowest of the seven earths. Sometimes the cosmos is in my hand, and sometimes I am driven away in my abasement. Sometimes I dispose of all the worlds and sometimes I cannot rule my self. Sometimes my attribute is that of the madman, and sometimes I am among the people of the arts and stillness. Sometimes I am among the people of gnosés and secrets, and sometimes I dive into the darkness of others. Sometimes I am the teacher of knowers and sometimes I am among those who shed

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blood. Sometimes I defeat tyrants by my force and sometimes I am like the Jews by my abasement. Sometimes I harvest the lights of reflection in the tavern of my presence, and sometimes I dance with yearning in the middle of the narrow straits. These are some of my attributes.

Know that the likeness of the Shaykh with the *murid* is like the cow with its calf. It cannot manifest its milk to anyone except because of its calf. This is because when it aims for its calf and its liver is tender and kind to it and its milk is generous, people obtain the benefit of what is left over from its calf. Had it not been for its calf, no one would have profited from its milk. It is like that with the perfect Shaykh. When he has a sincere *murid* with good opinion of him, he does not desire other than him and does not see in existence anyone higher of rank with Allah than him. When the *murid* is in this state, the heart of the Shaykh must be kind to him and tender to him. World and actions emerge from the Shaykh because of that *murid* and he is addressed by knowledges and secrets by which the *murid* and others benefit in his life and after his death because when the Shaykh has an hour of overflowing present with him, he is one of the doors of Allah and one of His names. He is the greatest name of Allah the Great. Whoever calls by it, is answered. Whoever asks by it is given because this great privilege only issues from the Shaykh in two states, either by overflowing which exists, or by the guidance of a *murid* because all this knowledge revolves around *adab* with Allah and the Shaykhs, may Allah be pleased with them. Their *adab* with Allah is complete and they are the people of His presence and those who sit with Him and His elite among His creation and His lovers. May Allah, the Great, the Exalted! preserve them from imperfection and guard them from that by His word, may He be exalted!

You will have no power over My slaves.

All their states only live by Allah when Allah wishes how Allah wishes. When things issue from them, may Allah be pleased with them! related to perfection, we understand from them in that, Divine force appears in *tajalli* in them. It acts with them, so we do not criticise them for any of that. We are obliged to have good opinion of them and to seek their *baraka*. Allah has been kind to them so that the humanness which appears in them is effective with them. We do not criticise them for anything, and we do not have a bad opinion of them. We have a good opinion of them and cling to *adab* with them, and stillness and gravity. We know that they are mortal like us, and everything is permitted in respect to them.

Know also that *wilaya* is between poverty and this world. It only appears between the two of them. If it is this world, and it is not poverty, reaching it is impossible. If it is poverty and not this world, it is also impossible to reach it. If they join the two, *wilaya* appears between them because this world is *Shari'a* and poverty is reality. *Wilaya* is the gnosis of Allah and Allah only appears between *Shari'a* and reality. It is like that in all things. Everything has a *Shari'a* and a reality. When your *himma* is connected to a thing, and its *Shari'a* and reality are joined in it for you, you find that thing between them nearer than anything, and that thing is not difficult for you unless its *Shari'a* or its reality is impossible for you.

Know that the *wali* is like cumin. It is not fragrant until it is crushed, either by an opponent who censures him in his states or by a *warid* which pierces him by its love because love is fire. It does not descend on a veil but that it burns it. A brother in Allah, one sound of heart, one listening to the Real – these three diffuse the scent of the *wali* and manifest his noble qualities. If it is not one of these three, no effect appears in him but that he is overcome by his states.

When you join a specific reality and a built *Shari'a*, know that you have acquired the reality of alchemy.

Know that when a mistake or act of negligence to the presence of the Master occurs from the one sitting in the presence of Allah, phenomenal beings come to him from every side – and they cannot be numbered – to tempt him and to harm him because all phenomenal beings desire him. When he enters the presence, a veil of light is set up between him and phenomenal beings. Phenomenal beings cannot reach him by the force of its light. Whenever one of them goes around him, it is burnt up by that light. He said, may He be exalted! *You will have no power over My slaves.* Similarly, He said, may He be exalted! *My pure sincere slaves* to what has no end of *ayat* in this meaning as well as clear *hadith*. When an act of negligence to the presence of the Master occurs from him, phenomenal beings come to him yearning for him. They take him like hounds take game. He is only saved from them by entering the presence. When he enters it, he has rest from their toil and deception. In that, he acquires rest from toil because Allah ta'ala created the slaves for His presence and called them on the tongue of the Prophet. He only brought this existence into being for the sake of that. He created phenomenal beings and gave them power over His creation. The only one who is saved from the temptation of phenomenal beings is the one who enters the presence. If not, he is deceived and owned by them. They do what they like with him. It is as if Allah put these

phenomenal beings in the position of guards over the presence. Whoever leaves, his presence, they seize him and devour him and possess him and test him. In that, they are a mercy for the *wali* because they return him to his Beloved. They are a revenge for others because they possess him and bind him away from the coolness of his eye and his Beloved. They are the source of blessings for the *wali* and they are the source of revenge for others. They are the most beloved of lovers for the *wali* and they are the most hostile of enemies for others. Also, they are the source of wealth for the *wali* and they are the source of poverty for others. By them, the *wali* has his nearness and booty, and by them, others have the action of his distance and loss. By them, the gatheredness and witnessing of the *wali* is perfected, and by them, the separation and loneliness of others is perfected. The *wali* has no greater lover than phenomenal beings, and others have no greater enemy than phenomenal beings.

Know my brother! that my companions come to me in varieties. Some of them have unbearable cold and come to me to seek heat from me. Some of them have unbearable heat and come to me to seek coolness from me. Each of them only leaves me full of what he seeks in the best form. By Allah, had the people of the seven heavens and the people of the seven earths sought me in the same hour, Allah, the Blessed, the Exalted would have fulfilled all their needs in that hour.

Know that creation has three stations. Each station is in a stage, or they have a station — the station of the elite Muslims, the station of the common Muslims, and the station of the people of *shirk*. May Allah protect us from it! In these stations are contained the states of the son of Adam. The station of *kufr* has two groups: the people of *kufr* of words and the people of *kufr* of actions. The people of *kufr* of words are the hypocrites, and the people of *kufr* of actions are the Jews and Christians. The people of the station of Islam, may Allah be pleased with them! are divided into two groups: a group of the people of words and a group of the people of actions. The group of the people of words are the rebels, and a group have words and actions joined in them. They are the true Muslims, may Allah be pleased with them. As for the people of the station of election, they are divided into two groups: a group of the people of the outward and a group of the people of the inward. The people of the outward are the people of words and actions, and the people of the inward are the people of words, and they are the people of deeds. One hopes for each of the people of these stations that he will have what preceded in Before-endless-time. Your Lord finished with the four He created. He created and provided and determined a term. This is the judgement of reality. The *Shari'a* and its rules are organised in it. The *Shari'a* is from the source of the reality and the

reality is from the source of the *Shari'a*. Both of them are attributes of the Lord. Allah ta'ala is described by power and wisdom.

Know that the perfect *wali* is the one who attracts his companion from any state he has whenever he is found in it. By it, he comes to his Lord. From it, he looks at the presence of His intimacy. He said, may He be exalted!

Wherever you turn, there is the Face of Allah.

Allah was and nothing was with Him. He has now what He had, since there is no existent except Him, and there is only Him in existence. The perfect *wali* finds his companion owned by the hand of his *nafs* and removes its kingdom from its hand and gives him power over it and it becomes his slave. It owned him, and he owns it. It commanded him, and he commands it. He served it, and it serves him. It is under his command and prohibition as he was under its command and prohibition. He only ate from its most bitter food and then he eats its best fruits and lights because whoever misses the good of his self, never reaches good. It is the treasury of all good, and it is the treasury of all evil. Whoever misses its evil, obtains its good. Whoever misses its good, obtains its evil. Whoever obtains its good, it is the nearest of doors to Allah. Whoever obtains its evil, it is the most distant of doors from Allah. It is the quest and the sought. It is the enemy and it is the beloved. It is the head of good and it is the head of affliction. It is complained about and its complaint goes to it. The fruits of its good are sweeter than sweets and honey, and the fruits of its evil are more bitter than colocyath and oleander. You have no good except its good and no evil except its evil.

The perfect Shaykh is the one who directs you to the good of yourself and feeds you its fruits and saves you from its evils until it obeys you and is under your command and prohibition and he makes you rise with kindness and *lutf* in the three stages — from the stage of the common to the stage of the elite to the stage of the elite of the elite. As for the stage of the common, they are those who have *Shari'a* dominate reality. As for the stage of the elite, they are those who copy realities. The stage of the elite of the elite are those who are annihilated in the realities until they do not see other-than-Him in existence.

Part of what indicates to you that all existence is one and that you are that one is that when you are concerned with something inwardly and none except you know your inward, all existence only confronts you with what you are concerned with, good or evil.

"I am in My slave's opinion of Me." — Hadith.

All the names, whatever name is applied to Him, are all the names of the Real in the celestial and terrestrial world.

The people of gatheredness have in the school of gatheredness what they have of in-timeness and not non-existence, neither beginning nor end as al-Ghazali, may Allah have mercy on him! said, "In the possibility, it is more original than what was presented to those absorbed in the contemplation of Allah, may His praise be exalted!" May Allah be pleased with them and may He profit us by them! Amin. Allah was and nothing was with Him. He has now what He had.

Know that the gnosis of the Master, may His praise be exalted! is easier, simpler, and nearer than gnosis of the slave, the wali, the gnostic of Allah. Gnosis of the slave who is a gnostic of Allah is easier, simpler, and nearer than gnosis of the common slave who is ignorant of Allah. According to this, the wali does not emerge for direct contact with the common and their organisation unless his luminosity is completed as well as his *adab* with his Master from every aspect: from the aspect of gatheredness and from the aspect of separation. He said, may He be exalted! Few they are.

The structure of man is set up by two matters: a sensory matter and a matter of meaning. The matter of the senses is at the hand of the people of the senses, and the matter of the meaning is from the people of meanings. Sometimes the senses are helped by meaning and sometimes the meaning is helped by the senses. These two matters only come to you from yourself or from your species.

All existence is one. Some are in love with others of it, and some yearn for others so that some of it meet others of it and some of it marry others, and some of it bear others of it. Increase therefore emerges between some and others. Increase has two aspects. Increase which descends and increase which rises.

Whatever your inward contains of perfection, all existence only confronts you with perfection. Whatever your inward contains of imperfection, all existence only confronts you with imperfection. Your outward is not

perfection but that all existence confronts you with imperfection, and your outward is not imperfection but that all existence confronts you with perfection.

Part of what the Shaykh, may Allah be pleased with him! said to me is, "Cling to stupidity. It plants intelligence. If it is from the direction of your Master, plant what you can from the side of your Master and on your Master because when stupidity is from this aspect according to where the planting of stupidity ends, the food of intelligence ends," i.e. that planting which we plant as stupidity has great fruit as intelligence according to the greatness of it. Strive in much planting and do not turn to anything and seek help with Allah in your stupidity and be patient. Success is by Allah.

Part of what he counseled me is that he said to me, "My son, beware of rejecting the call of yourself when it urges you to something because it is like the trained dog. It only barks at the living. This counsel of mine is especially for you as they said, 'Every station has a statement' because when the owner of the self is veiled, he must suspect it. When its owner is by Allah, it is *haram* for him to suspect it, and he must purify it and make it grow."

Part of what I heard the Shaykh, may Allah be pleased with him! say is, "We are like the alley. The good and the outrageous cross on us, as well as the Muslim and the Kafir, the good-doer and the evil-doer. In truth, the noble with us is the same. We do not scold these, and we do not do much good to them, rather than the other who crosses over us. Give to him and answer him."

I heard him say, "Creation is like man's clothes. None is without need of them except in moments when man wishes to strip to fulfill a need, and then he returns to his limbs," i.e. to creation.

Part of what he said to me is, "Beware of neglecting ennoblement and exaltation to the one who shows you some opening at his hand because in ennoblement and exaltation of respect is a great key for increase of help, blessings, lights, and secrets. Do not neglect this door. It is necessary. So beware!"

One day I complained to the Shaykh, may Allah be pleased with him about my affair. I said, "Sayyidi! Inwardly, the matter is proper and in the best form. Outwardly, it is not in order." He commanded me to imitate stupidity and to work it in myself until the elite and common described me by it. I did it, and the affair became in order for me. When I planted stupidity inwardly, it bore me the fruit of intellect outwardly. I found all things hidden in their opposites. Things are only perceived by taking on the character of their opposites. May Allah repay our Master for us with good!

Part of what showed me that all existence is one while you are that one is that when you are concerned with something inwardly and none except you know your inward, existence confronts you with what you are concerned with, good or evil. "I am in My slave's opinion of Me." – Hadith.

According to the greatness of the Majesty of the one of the inward outwardly, his beauty is great inwardly. The one of the outward is the reverse. According to the greatness of his majesty inwardly, his beauty is great outwardly. The seeker of the path of the inward must take on the character of what suits him in his path. Success is by Allah. Speech is beautiful and silence is majestic.

We saw our Masters in this path of ours – may Allah profit us by them! like the people of the Garden. When they want to speak with each other, each of them goes near his companion to speak about what the selves desire and eyes delight in until they come to conversation of this world. They separate and each goes far from his companion. The people of this path of ours are like that. They have this state in the world, may Allah be pleased with them! because our path is the path of expansion and speaking in this world is contraction. Contraction is not fitting for them, and they are not among its people.

O brother! Look and reflect! The birth of the thing from the lowest of men, beasts, plants, and inanimates is part of what will show you the strength of the low over the high.

Part of what will show you the perfection of the Shaykh and the obliteration of his will in the will of his Master, that is, the Shaykh of instruction, is that he is with each of his companions, that is, the *Murids*, in the state in which he finds him so as to steal him from it by kindness to the presence of his Master. The murid is not aware of it until the Shaykh says to him, "Here you are with your Master."

Part of the sum of His *ihsan*, may He be exalted! is that He made the price of His favour and generosity His force. It is sincerity of seeking Him and slaveness to Him. He said, may the Speaker be exalted!

He will give you all you ask Him.

He said, may He be exalted!

Call on Me, and I will answer you.

According to the sincerity of your seeking the thing, your obtaining it is sincere. Sincerity of the quest only exists between two *himmas*: inward himma and outward himma. Inward himma is not outward, but words are what give information and news about it. Outward himma is actions by hand, foot, eye, genitals, and whatever appears. The himma whose quest is sincere is what joins action and words. According to the sincerity of your quest by speech and action, you obtain what you seek. Our Master judged Himself by this as a favour from Him to His slaves. Shortcoming never exists in respect to your Master. It is impossible in respect to Him. Shortcoming is only in respect to the slave when he lies in his quest. This analogy is in respect to the *Murids* seeking by His favour, may He be exalted! As for His *ihsan* and favour, it does not cease with the existence of the quest or its non-existence.

All creation is realities. Their realities are divided into four realities. Man must be in one of them in the moment. The first are the people of the reality of the inward. They are the people of Allah who are by Him. The second group are the people of a reality called the *Shari'a* of the inward. This group is prepared to follow the first group. The third group are the people of the reality of the outward. They are the leaders of the moment outwardly as the inward is set up by the first group which we mentioned. Similarly, the outward is set up by this group. The fourth group are called the people of a reality called the *Shari'a* of the outward. The people of this rank are lower than what was before it. All of them are realities. Each reality of these four has people particular to it, confirmed in it. Their Master has prepared them for it and prepared it for them. He has established them in it and by it, and has established it by them and in them. He said, may He be exalted!

Every party rejoices in what they have.

This is part of the perfection of His workmanship, may He be exalted! Glory be to the One who gave every heart what occupies it. By this, existence is set up and put in order, Glory be to the One who gave every one

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who desires what he desires. Your Lord finished with the four which He created. He created and provided and set a term. The gnostic of Allah is the one whose adab is perfect with his Master. His sign is that he is with each of these four groups as he travels in his land. He does not reject any of these four groups nor any of their states. He confirms each in his state and encourages him in his state. He is with him according to his state so that he attracts him to the presence of his Master like the thief. This quality is only found in the perfect gnostics of Allah. He treats by that which is the disease, this noble attribute was one of the attributes of the Prophet, may Allah bless him and grant him peace. It is related that a man was with the Prophet, may Allah bless him and grant him peace, i.e. one of his Companions. He said, "I kept the company of the Prophet, may Allah bless him and grant him peace, for such-and-such years, and he did not say about a matter, 'I did it. Why did I do it?' and he did not say, 'I did not do it. Why did I not do it?'" This is part of the perfection of his forbearance, may Allah bless him and grant him peace. He is the *Qutb* of the *zahids* and the spring of secrets. The *Salihun*, may Allah be pleased with them! are leaks from the sea of his lights. May Allah bless him and grant him peace, and his family, companions, wives, and offspring as long as winds blow and trees move.

Among the realities are *kohl*, the *siwak*-stick, *ghaliya* (perfume of musk and ambergris), musk, rings on fingers, and kissing all with excellence and beauty. Also among the realities are sitting in the mosque a lot, and much standing and walking between the walls of the mosque and reclining in it. There is also much sitting, standing, reclining, and walking in the markets. All these are realities.

Part of what the Shaykh, may Allah be pleased with him and may Allah profit us by him! said to me is, "My son, frequently you treat things by their youth, flexibility and dryness. When they are long, great and phlegmatic, it is rare that you treat them. This is with the doctors of the outward and the doctors of the inward."

If you wish, you can say that creation has two divisions: the people of the realities of the outward and the people of the realities of the inward. As for the people of the realities of the outward, they are the leaders of the moment among the people of property, the people of leadership, and the people of rank and force. The people of the realities of the inward are the very poor, the weak, and the poor whom the common relate to Allah. Whoever recognises the people of the realities of the outward and does not reject any of their states, obtains what is in their hands and is not denied any of

their good. Whoever recognises the people of the realities of the inward and does not reject any of their states, obtains what is in their hands in every state and is not denied any of their good. The gnostic of Allah joins the good of the two groups. He keeps company with all of them. He changes with each group according to their colours like the Shaykh of our Shaykh, may Allah be pleased with all of them! Sayyiduna Ahmad al-Yamani, may Allah profit us by him! He, may Allah be pleased with him! was among those who did not reject any of the states of creation. He receives the people of the outward for outward instruction and moves them to it and confirms them in it. He thereby obtains the good of the two groups. That is when Allah provides him with gnosis and wisdom. It is said that the perfect wali changes in all conditions.

When the secret is in the inward, the outward has no portion in it. When it comes to the outward, the inward has no portion in it as Sayyidi 'Abdu'l-Qadir said in his *Qasida* in 'Ayn,

If overflowing sets out on the journey, it rises.

Part of what the Shaykh, may Allah be pleased with him and have mercy on him! counseled me, is that he said to me, "Do not let your prey go! Beware! Bite it increasingly! Also beware and again beware lest your moustache should carry its blood. Guard your moustache so that it is not touched by the blood even a little."

You will not have any rest from your self except in its rest in withdrawal and in gathering. Do not suspect it in what it commands you. Be safe from the opponent of your self and the opponent of your species and their politics so that you take their thoughts, because if you win over these two enemies nothing will be left after them except the Beloved.

Beware of being dazzled when your narrowness is intolerable. According to the greatness of narrowness, expansion is great. According to the widening of evil, good widens. According to the strength of will, rest is wide. I also counsel you not to be proud or to oppress. Be with your Master like the corpse with the one who washes him.

Outwit what you need. Then after that, your children. After that, whoever goes around you of the very poor. After that, your parents who bore you of clay. Success is by Allah and seek help with Allah. Be patient. Allah is with you.

Part of what the Shaykh, may Allah profit us by him! said to me is, "Sayyidi Ahmad, may Allah have mercy on him! when *karamat* appeared at his hand while his companions were speaking with him about their affairs, would say, 'That is stupidity. As Allah ta'ala afflicts me, He will cure me of it.' "

I heard him, may Allah be pleased with him! speak in the midst of the *Fuqara'*. He said, "One of the *Salihun* came out in the morning and called his companions. He said to them, 'Buy such-and-such meat and food,' meaning more than what he was used to buy. They did not know why he had said that to them. They did it. At the end of the day, one of the men of the *awliya'* of the moment came to visit with a group of his companions. The companions of the Shaykh said to him, 'By Allah, Sayyidi! Our master told us of your coming at the beginning of the day. When he told us to buy food, we knew that Allah ta'ala had informed him of your coming.' He said to them, 'Our brothers, we are like prey. Our scent diffuses when we are near you.' This was part of his humility, may Allah be pleased with him!"

The head of every good is *zuhd* in this world. The head of every evil is love of this world. This is the sound balance.

All creation and their realities are divided into four groups. Man must be in one of them. The first group are the people of the reality of the inward. They are the people of Allah who are by Him. The second group are the people of a reality called the *Shari'a* of the inward. This group is prepared to follow the first group. The third group are the people of the reality of the outward. They are the leaders of the moment in the outward. As the inward is based on the group which we mentioned first, so the outward is based on this group. The fourth group are the people of a reality called the *Shari'a* of the outward. The people of this rank are lower than what was above it. All of them are realities. Each of these four realities has people particular to it, near to it. Their Master has prepared them for it, and He has prepared it for them. He has established them in it and by it, and He has established it by them in them. He said, may He be exalted! *Each party rejoices in what they have.* This is part of the perfection of His workmanship, may He be exalted! Glory be to the One who gave every heart what occupies it. Existence is based on this and it is put in order by it. Glory be to the One who gave everything what it wants. Your Lord has finished with the four which He created. He created, provided, and set a term. The gnostic of Allah is the one whose *adab* with his Master is perfected. His sign is that with each of these four groups, he goes as he travels

in its land. He does not reject any of the states of these four. He confirms each in his state and encourages him and travels with him in his states so that he attracts him to the presence of the Master like the thief. You only find this quality in the perfect gnostics of Allah. He treats by that which is the disease because this noble attribute is one of the attributes of the Prophet, may Allah bless him and grant him peace. It is related that a man was with the Prophet, may Allah bless him and grant him peace, i.e. one of his Companions. He said, "I kept the company of the Prophet, may Allah bless him and grant him peace, for such-and-such years, and he did not say about a matter, 'I did it. Why did I do it?' and he did not say, 'I did not do it. Why did I not do it?'" This is part of the perfection of his forbearance, gnosis, and kindness because he, may Allah bless him and grant him peace, is the *Imam* of the gnostics and the *Qutb* of the *zahids*. He is the spring of the sea of secrets. The *Salihun* are leaks from the leaks of the sea of his lights, may Allah bless him and grant him peace, and his family, companions, wives, and children as long as winds blow and trees move.

When man obtains a celestial reality and a terrestrial reality, he owns existence. All of this possesses in the path of the inward as they said on the path of the outward. Whoever has adornment and adorns, possesses nearness.

All the orbit is around mud. Whenever being in mud is breaking norms of creation, it is the reality itself. Whenever it is all norm in creation, it is all *Shari'a*. The reality with people is reality before they become familiar with it. When they become familiar with it, it becomes *Shari'a*. The one of our path, when he clings to a reality and they are familiar with it, it is as if it were a state, so he must change it to another reality. Realities are celestial and terrestrial, and *Shara'i'* are celestial and terrestrial. Basically, all of them are realities until familiarity occurs. Whenever creations are familiar with realities, they become *Shara'i'*. The one sincere in this path must take on the character of realities wherever they are. He must not turn to their harm or benefit because man is with what mends his heart and brings it near to his Master.

This Path is the one in which what is not good for this world nor the Next world, is good for the Master. When man is with this world or the Next, he is with creation and he is only good for creation. It is like the story of the one the Caller called when this world and the Next appeared to him in *tajalli*. He was called to, "Turn from both of them. If you stop with the first, it will prevent you from the second. If you stop with the second, it will prevent you from Us."

Whenever the one of realities is amazed and pleased with his thought, he pursues it, celestial or terrestrial, and takes his desire from the highest or the lowest thing. He is with the desire of his self. This is with the one who has breaking of norms. As for the one of norms, he is the reverse. Whenever he is pleased with himself, he leaves it and does the opposite. The first is the one with expansion. He takes his expansion wherever he finds it. The second is the one of contraction. He takes his contraction wherever he finds it. This Path of ours is one opposite the others.

Whoever is occupied with his inward, is finished with his outward. Whoever is occupied with his outward, is finished with his inward.

The low wind overcomes the high wind in every case. Allah looks at your hearts and not at your forms.

By Allah, you will not acquire election until the people of election decide that you are among the people of election. By Allah, you will not obtain election until you obtain *zuhd* in election after you obtain election.

Part of what I heard from the Shaykh, may Allah have mercy on him! is that he said, "Shaykh Sayyidi Yusuf al-Fasi, may Allah profit us by him! used to have a lad come to sit with him in the midst of his companions. When he came to the Shaykh and his parents heard about that and that he was sitting with him, they argued with him and forbade him to sit with the Shaykh. The Shaykh knew that, so the Shaykh said to him, "My son, obey your parents in everything unless they tell you not to come to us. Then do not obey them in that. Come to us, even with their wrath."

The sign of the one of the outward is that he prefers his outward to his inward, that is, he is content with what he finds of the inward, and of the outward, whenever he finds them, he seeks increase. The sign of the one of the inward is the opposite. He prefers his inward to his outward, that is, he is content with what he finds of the outward, and of the inward, whenever he finds some of it, he seeks increase. It is like that because the one of the inward relies entirely on the Unseen, and the one of the outward relies entirely on what he has in his hands. However, the one of the Unseen must have the outward, and the one of the outward must have the Unseen. Authority belongs to the dominant.

All people are common people who seek arrival. Elite people seek contemplation. Arrival is majestic and witnessing is beautiful. The likeness of the one of arrival with the one of contemplation is like two men who love two women. One of them takes his beloved, marries her and never leaves her night or day. This is the one of witnessing. The other one seeks his beloved and obtains her for a night. He satisfies his desire for her that night and then parts from her. The arrival of that night does not increase him except in passion, yearning, sorrow, and punishment. This is the one of arrival.

Know that existence is filled, not ever empty. Whoever wants to empty it or says that it is empty, is ignorant. However, Allah made its inhabitants vary between the senses and the meaning. Whatever increases meaning, decreases the senses. Whatever increases the senses, decreases meaning. Existence is always filled by the senses and meaning. Had you examined all of existence, you would not find in it a mustard-seed empty of the senses or the meaning. This analogy is only recognised by the one who dives into the sea of meanings. May Allah have mercy on ash-Shitri when he said,

Do not look at vessels.
Dive into the sea of meanings!
Perhaps you will see Me
In the company of the Sufis.

Whoever desires meanings, must ruin the senses. Whoever desires the senses, must ruin the meanings. It is as if the senses were separation and the meanings gatheredness. You do not bring in the meaning to the senses but that it drives out the senses. The senses do not come in to the meaning, but that the meaning departs. Existence is filled between them always - either by this one or by that one. The void is impossible.

The only one who enters all the presences is the one upon whom the effect of guidance appears. It is not *halal* for the *murid* to enter all the presences unless the effect of guidance appears on him. If the effect of guidance does not appear on him, that is *haram* for him by the consensus of the lords of the reality because if other than the people of its art enter the presence before the conditions are fulfilled in him, he has turned himself to destruction. It is not *halal* for a Muslim man to advance on a matter until he knows Allah's judgement in it. Part of the attributes of the effect of the guidance of the *murid* is that he eats from all things, and things do not consume him. That means that when he touches things, his effect appears in them, and they do not manifest an effect in him. Part of the effect of

guidance on the murid is also that he recognises the rules of the celestial realities as he recognises the rules of the terrestrial realities. It is as the *Majdhub* said, may Allah have mercy on him!

He desires, and my hardship is the stage.
We strike with this and with that.

Nothing of the celestials is prevented but that he takes it by the terrestrial, and vice versa. The attributes do not end, and guidance is not completed for the *murid* until permission is written for him by the people of his moment among the people of his art. Before that, he remains veiled. Had he arrived, he would not have arrived since he does not recognise guidance from himself until he recognises it from another.

Money ties the selves the way that the selves tie money. Similarly, the selves tie the selves, and money ties money. All existence has one part equal to another although it is one. They differ or separate until there is no gatheredness in it. They connect and join until there is no separation in it. Its gatheredness is the source of its separation, and its separation is the source of its gatheredness. Its essence is the source of its attributes, and its attributes are the source of its essence. Its nearness is the source of its distance, and its distance is the source of its nearness. Its annihilation is the source of its going-on, and its going-on is the source of its annihilation. Its existence is the source of its non-existence, and its non-existence is the source of its existence. Its abasement is the source of its might, and its might is the source of its abasement. Its rising is the source of its descent, and its descent is the source of its rising, to what has no end of attributes. Glory be to the One who made things hidden in their opposites by His wisdom.

Know also that on this Path of ours, when the one on it is a bold leader, profit is the same as loss with him. If he is not like that, he has no portion in it. That is because it is the path of the inner Unseen kingdom. Its judgement is that of the outward kingdom. However, the king is not a king over the people of his moment until his *himma* is higher than the *himma* of all the people of his age. That is, had the *himma* of all the people of his age been weighed with his *himma*, his *himma* would have outweighed all of them. When *himma* is great, actions are certainly great commensurate with it. It is as if the outward were the label of the inward. Whatever is hidden in the unseen of the consciousness must appear in the visible world of the outward. May Allah have mercy on Shaykh ash-Shitri when he said, "Overcome it with the foot, and the stream will begin to fear you, O Leader."

I also heard the Shaykh — may Allah profit us by him! say, "None of the *fugara*' touches the treasury but that he has disposal of the fourth degree. If he touches it and does not have the power to dispose of it, he is drowned. Disposal is by the first degree, the second degree, the third degree, and the only ones who have disposal are the strong paragons of the *awliya*' who can change by conditions, that is, the conditions of the reality, because the one who has the conditions of the reality changes with each according to his condition. It is as one of them said, "The perfect wall of Allah changes with all conditions to fulfill all desires."

Know that it is impossible that there be knowledge without action. Similarly, action is impossible without knowledge. Knowledge does not appear but that action appears with it according to it. Action does not appear but that knowledge appears with it according to it. The only predominance between knowledge and action is that sometimes knowledge rules and action follows, and sometimes action rules and knowledge follows. That which has rules in the moment is as if it were a king and the other is a slave, i.e. ruled. The moment in which knowledge is king, the ignorant supposes by wisdom that action is not. It is, but the rule belongs to another. It is like that in the moment in which action is king. The ignorant also supposes that knowledge is not. It is, but authority belongs to another. The one with gnosis of the rules of the reality does not doubt that Allah ta'ala did not bring any existent into existence but that he brought its opposite into existence commensurate with it. The *sunna* of Allah has passed on that. However, when the opposites appear, its opposite is hidden. When the opposite is hidden, its opposite appears in every case.

Know that whoever can dispose of the outward of himself, must be able to dispose of the outward of existence. Whoever can dispose of the inward of himself, i.e. its unseen, must be able to dispose of the inward of existence and its unseen things. The one of the outward plants with Allah and has fruit in creation. The one of the inward plants with creation and has fruit with Allah. The one of the outward plants gatheredness of himself and has the fruit of the separation of existence. The one of the inward plants the separation of existence and has the fruit of the gatheredness of himself. What a difference between the one who plants separation and plucks the fruit of gatheredness, and the one who plants gatheredness and plucks the fruits of separation. Planting is loss and fruits are profit.

Know that if you seek gatheredness, you will only find it in separation. If you seek separation, you will only find it in gatheredness. This is

part of what will show you that separation is His separation, and gatheredness is His gatheredness. There is only Him and there is nothing except Him.

Wilaya is only completed for the *murid* who desires election when he joins two teachings: the teaching of the elite and the teaching of the common. Election is from its people – they are the elite and he takes its results from its people, and they are the common. Election is only perceived by abasement to its people, and the results are only perceived by rubbing against the common. There is no doubt that abasement to it is not election. Election itself is the result which appears to the elite and the common. However if there is no abasement to it, there is no election. If there is no rubbing against the common, there are no results. Because of this meaning, the path of Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah profit us by him! had traveling as one of its conditions. It is said for ten years, and it is said for 14 years. There is no doubt that what is meant by traveling – and Allah knows best – is rubbing against the common people. Abasement to election is knowledge and attributes. Results are action and affirmation. Abasement is news and its results are eye-witnessing. Information without eye-witnessing is lights without fruits. Eye-witnessing without information is fruits without lights. The custom of Allah with it has the teaching of the common for the *murid* in the position of the vessel for the drink or the gulp. The teaching election for him is in the position of the craftsman of that vessel or gulp.

Know that all tillage is loss and all its fruits are profit. Such is the custom of Allah in every thing. Profit only emerges from loss as loss only emerges from profit. Glory be to the One who brings forth the dead from the living. He provides for whomever He will without reckoning. Fruits emerge from the trees as trees emerge from fruits. What a difference between the one whose loss is separation and whose profit is gatheredness, and the one whose loss is gatheredness and whose profit is separation. The one whose profit is gatheredness, his gatheredness gathers him over his separation, so he is gathered. The one whose profit is separation, his separation separates him from his gatheredness, so he is separated. The one whose profit is gatheredness is near in distance, and the one whose profit is separation is far in his nearness. The one whose profit is gatheredness is occupied with Allah, distracted from himself, and the one whose profit is separation is occupied with himself, distracted from Allah. The one whose profit is gatheredness is absorbed in contemplation and eye-witnessing, and the one whose profit is separation is absorbed in striving with himself and Shaytan. The one whose profit is gatheredness is in the station of *ihsan* on the road of realisation, and the one whose profit is separation is in the station of *iman* on the road of confirmation. The one whose profit is gatheredness has been made a *khalif* by Allah in His earth, and the one whose profit is separa-

tion has been made a slave by Allah, obeying the command of his Lord. Glory be to the One who divided them and was just. He gave His nearness to whomever He chose of them and He was kind. Glory be to the Giver without anything, the Withholder without anything. Glory be to the Wise, the Knowing!

Those related to Allah are in two groups: a group of the people of kingdom and a group of the people of property. The people of kingdom are those to whom Allah gives a *tajalli* by gatheredness until they recognise him in it and by it. The people of property are those to whom Allah gives a *tajalli* by separation so that they have no knowledge of Him by it and in it. The first group are the people of gatheredness. When they recognise Him, they become kings. The second group are the people of separation. When they are ignorant of Him, they become slaves. Allah gives a *tajalli* to the one of gatheredness in himself so that his separation is gathered. Allah gives a *tajalli* to the one of separation in his species, so his gatheredness becomes separated. The one of *tajalli* of separation seeks his Master in all of himself and has a *tajalli* in the separation of his species. This is the reason for his ignorance of Him. The one of the *tajalli* of gatheredness seeks his Master in the separation of his species, so he has a *tajalli* in the gatheredness of himself. That is the reason for his knowledge of Him. Knowledge is light, even if something of action accompanies it. Action is darkness, even if something of knowledge accompanies it. Because of this meaning, he said, "Make your action salt and your *adab* flour." He did not say, "Make your action flour and your *adab* salt." *Adab* here is knowledge. I heard the Shaykh, may Allah profit us by him! say, "The perfect *faqir* is the one whose capital is meanings." He said, may He be exalted!

Those of His slaves who know, fear Allah.

Because of this, we said that knowledge is light and action is darkness although knowledge is not set up without action as action is not set up without knowledge. However, look at the one which is dominant. When knowledge dominates action, that is the station of the people of contemplation. They are kings. When action dominates knowledge, that is the station of the people of striving. They are the slaves. The kingdom is not set up without property, and property is not set up without kingdom. Similarly, light is not set up without darkness and darkness is not set up without light. Glory be to the one who made things based on their opposites, hidden in their opposites. Whoever wants something must cling to its opposite. The key of things is their opposites. This analogy is only understood by the one who has dived into the sea of meanings and been gathered with its people.

Know that whoever recognises Allah in some things and is ignorant of Him in other things, finds Him when he recognises Him and loses Him when he is ignorant of Him. This is the attribute of the one who is dominated by separation. Whoever recognises Allah in everything, finds Him in everything so that he does not miss Him in anything. In that, things and their opposites are equal for the one of this station so that one thing does not outweigh another. This is the attribute of the one dominated by gatheredness. The one who recognises Allah in gatheredness by gatheredness, and recognises Him in separation by separation, has contact with the people of gatheredness by gatheredness, and recognises Him in separation by separation, has contact with the people of gatheredness by gatheredness through the existence of knowledge and gnosis as he has contact with the people of separation by separation through the existence of knowledge and gnosis. This is the attribute of the one who joins knowledge of the *Shari'a* and knowledge of reality. He gives each with a due its due and pays each with a portion its full portion. It is as if he were an Interspace between two seas: the sea of the outward and the sea of the inward. The one with this description is like the mirror. He manifests all that confronts him. His description in it changes with the colour of whoever confronts him so that no one rejects him and he does not reject anyone. In the invalidity of rejection from you and existence, the journey is organised into the stations of the perfect in the land of ends and the ends of the ends. The end is to your Lord.

Know that when beginnings are not in the form of ends, they are corruption. That is because ends are certainly only according to the form of beginnings. When beginnings are corruption and ruin, in every case, the ends are like them. For that reason, it is obliged for the Shaykh in the beginning of the *murid's* contact with him, to put him in the stages of the people of the end. It is as he said in the *Hikam*,

Whoever has a noble beginning, has a noble end.

We saw that by putting him in the stages of the people of ends, he means balance and being in the middle of all matters by his word, may Allah bless him and grant him peace,

The best of matters is the most in the middle.

Being in the middle in matters is his station, may Allah bless him and grant him peace, and the station of all of the Companions, the rightly-guided *khalifs*, the followers, the followers of the followers, and those who travel on their road among the elite of the gnostics, may Allah be pleased with all of them. The first that the gnostic commands the *murid* to do is to be in the

middle in action and to act according to the *sunna* and community because the beginnings are by the *sunna* and the ends are to it because when he is commanded to do much action, his fear is great. This is paralysis. When he is commanded to little action, his hope is great and that is also paralysis. When he is commanded to act according to the rules of the *sunna*, he acquires being in the middle and balance in hope and fear. That is sought in the beginnings, and it is the goal in the ends because the inward acts according to the outward as the outward acts according to the inward. According to the strength of actions in the outward, fear is great, and vice versa. According to the strength of the inward, hope is great, and vice versa.

Those related to Allah are in two groups: a group called the poor in Allah, and another group called the rich by Allah. These two groups are the people of Allah. They are opposites to each other. All that is appropriate for the poor is not appropriate for the rich, and all that is appropriate for the rich is not appropriate for the poor. The people of each station have a statement. Because of that, nothing harms the poor of Allah like management and choice, and nothing benefits them like lack of management and choice. The rich in Allah are the reverse. Nothing benefits them like management and choice. Nothing harms the poor in Allah like manifestation, and nothing benefits them like concealment. Nothing benefits the rich like manifestation, and nothing harms them like concealment. Nothing harms the poor in Allah like expansion, and nothing benefits them like contraction. Nothing benefits the rich by Allah like expansion, and nothing harms them like contraction. Nothing harms the poor in Allah like being occupied with creation, and nothing benefits them like occupation with themselves. Nothing harms the rich in Allah like occupation with themselves, and nothing benefits them like occupation with creation. This is to what has no end. The result is that whatever is appropriate to these is not appropriate for those, and vice versa. Glory be to the One who made all existence based between opposites. Blessings with one people become afflictions with another people. The afflictions of one people are the good things of another people. We say about the poor that this is appropriate to the poor since it dominates their states. However, what is appropriate is only set up by what is not appropriate. However, authority belongs to the dominant. Similarly, what we said about this being appropriate to the rich means that it dominates their states, although what is appropriate to them is what is only appropriate to them or other than them by what is not appropriate. However authority belongs to the dominant. The *sunna* of Allah ta'ala has passed that existence and what is in it is only set up between opposites. However, authority belongs to the one of the two opposites over the other in the moment. That which has authority dominates in the moment in every case.

Know also that part of the promise is for Allah and part of it is by Allah. What is by Allah, is immediately fulfilled in every case, and what is for Allah is fulfilled, but after awhile. The promise which is by Allah is the one which is done immediately. Its action is not separate from its statement. When it is like that, results emerge immediately between the words and the action. The promise which is for Allah is that which is by words until a term when it is fulfilled. However, it is after awhile. What a difference between what is by Allah and what is for Allah. What is for Allah is *Shara'i* because they are with the creature. What is by Allah is realities. It is as if they were with Allah. There is no doubt that the occupation of *Shara'i* is soft, and occupation with realities is near, strong, and firm.

The *wilaya* of the *wali* is not perfected until he is taught three times. The first time is the teaching of his parents, his mother and father. The second time is the teaching of the elite, i.e. the Shaykhs. The third is the teaching of the common after the teaching of the elite. The teaching of his parents is teaching his body, and the teaching of the elite is the teaching of meanings. The teaching of the common is the teaching of the senses.

The *Fuqara'* are in three groups, i.e. those related to Allah. One group acquires the teaching of the elite and does not acquire the teaching of the common. Another group is the reverse. They acquire the teaching of the common and do not acquire the teaching of the elite. One group joins the teaching of the elite and the teaching of the common. The first group is the weakest of them. The second are stronger than them. The third are the best of them. They are equal to both of them or more than them. The first is in the position of the proof of the just. The second is in the position of a proof of the crowd. There is no doubt that when the proof of the just and the proof of the crowd are joined, the proof of the crowd is before the proof of the just because it is stronger than it. Because of that, it outweighs it. As for the third group, it is in the position of the proof in which the two testimonies are joined: the testimony of the just and the testimony of the crowd. Because of that, it is equal to both. May Allah provide us with love of all and good opinion of them by His favour and *ihsan*!

Know that existence in reality is from you and you are from it, that is, according to what you are from it, it is from you. According to how you are its slave, it is your slave. According to how much are its master, it is your master, no more, no less. Commensurate with how you exalt it and thank it, it exalts you and thanks you. Commensurate with how much you debase it and criticise it, it debases and criticises you. According to how much you spend on it and are generous to existence, it is generous and

spends on you. According to your stinginess, it is stingy to you. According to your love of it, it loves you. According to your hate of it, it hates you. According to your affirmation of it, it affirms you. According to your rejection of it, it rejects you. According to your truthfulness with it, it is truthful with you. According to your denial of it, it denies you. According to your doing good to it, it does good to you. According to your doing evil to it, it does evil to you. According to your abasement to it, it is abased to you. According to your might over it, it is mighty over you, to what has no end. It is as if all matters were in your hand. The truth is that all of them are in your hand, from your side to which you turn sovereignty, and the truth is also that none of them are in your hand from your side to which you turn slaveness.

The people of election of the outward are the people of separation and its weapons in it are the names of Allah. The people of election of the inward are the people of gatheredness, and its weapons in it are the contemplation of Allah. The people of the names acquire the gifts of knowledge and action by the names. The people of contemplation acquire the gifts of knowledge and action by contemplation. However, the people of names are distinguished by striving and enduring the toil of the veil. The people of contemplation are distinguished by the heart and body as rest in the presence of seeing and eye-witnessing. Their occupation is pleasant conversation which distracts them from all toil and fatigue. The designation of the people of names is confined by their restriction, limited by their limitation, from the knowledge of certainty. The designation of the people of contemplation is clothed in a light which pierces all breasts, appearing from them by the source of certainty. The one of the name is always striving with his veil. He acquires the fruits of gnosis. The one of contemplation is always witnessing the Object of worship. He acquires the nobility of eye-witnessing and the fruits of gnosis. Because of that, his rank is higher than the associates. He said, may He be exalted!

*Each We help, these and those, from the gifts of your Lord.
The gift of your Lord is not contained.*

The one of the attributes is one of intellect and he is in the very limit of the senses. The one of the essence is stupid and he is in the very limit of the senses. The one of the attributes is knowing, and he is in the very limit of the senses. The one of the essence is ignorant, and he is in the very limit of the senses. The one of the attributes is mighty, and he is in the very limit of the senses. The one of the essence is abased, and he is in the very limit of the senses. The one of the attributes is near, and he is in the very limit of the senses. The one of the essence is far in the very limit of the senses. The

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one of the attributes is noted, and he is in the very limit of the senses. The one of the essence is neglected, and he is in the very limit of the senses. The one of the attributes does good, and he is in the very limit of the senses. The one of the essence does evil, and he is in the very limit of the senses. The one of the attributes is accepted, and he is in the very limit of the senses. The one of the essence is rejected, and he is in the very limit of the senses. The one of the attributes gives, and he is in the very limit of the senses. The one of the essence withholds, and he is in the very limit of the senses. The one of the attributes is high, and he is in the very limit of the senses. The one of the essence is low, and he is in the very limit of the senses. The one of the attributes is celestial, and is in the very limit of the senses. The one of the essence is terrestrial, and he is in the very limit of the senses. The one of the attributes speaks, and he is in the very limit of the senses. The one of the essence is silent, and he is in the very limit of the senses. The one of the attributes advances, and he is in the very limit of the senses. The one of the essence retreats, and he is in the very limit of the senses. The one of the attributes is first, and he is in the very limit of the senses. The one of the essence is last, and he is in the very limit of the senses. The one of the attributes is outward, and he is in the very limit of the senses. The one of the essence is inward, and he is in the very limit of the senses. The one of the attributes is connected, and he is in the very limit of the senses. The one of the essence is cut off, and he is in the very limit of the senses. The one of the attributes has all creation as his brothers, and he is in the very limit of the senses. The one of the essence has no brother in existence, and he is in the very limit of the senses. The one of the attributes has children, parents, and companions, and he is in the very limit of the senses. The one of the essence is an orphan without child, parent, or companion, and he is in the very limit of the senses. The one of the attributes has his people as his family, and he is in the very limit of the senses. The one of the essence is alone and single in existence, and he is in the very limit of the senses. The one of the attributes is by creation in creation for creation, and he is in the very limit of the senses. The one of the essence is by himself in himself for himself, and he is in the very limit of the senses. The one of the attributes has many comrades and likes, and he is in the very limit of the senses. The one of the essence has no comrade nor like, and he is in the very limit of the senses. The one of the attributes is separated in his gatheredness, and he is in the very limit of the senses. The one of the essence is gathered in his separation, and he is in the very limit of the senses. The one of the attributes raises the high and lowers the low, and he is in the very limit of the senses. The one of the essence has the high and low equal with him, and he is in the very limit of the senses. The one of the attributes affirms what is affirmed and rejects what is rejected, and he is in the very limit of the senses. The one of the essence affirms what is affirmed and what is rejected and does not have anything he rejects, and he is in the very limit of the senses. The one of the attributes grazes always in the norms, and he is in

the very limit of the senses. The one of the essence always grazes in the breaking of norms, and he is in the very limit of the senses. The one of the attributes is annihilated in the world of the unseen, going-on in the world of the present, and he is in the very limit of the senses. The one of the essence goes-on in the world of the unseen, annihilated in the world of the present, and he is in the very limit of the senses. The one of the attributes uses wisdom, and he is in the very limit of the senses. The one of the essence uses power, and he is in the very limit of the senses. The one of the attributes has himself controlled by another and he controls another by himself, and he is in the very limit of the senses. The one of the essence is a king over himself and there is no other in existence, and he is in the very limit of the senses. The one of the attributes travels to Allah by means, and he is in the very limit of the senses. The one of the essence is pulled to Allah by divestment and he is in the very limit of the senses. The perfect gnostic of Allah is the one in whom all these states and their opposites are joined. Had it been weighed in them, they would have been equal.

The *ruh* is the self, and the self is the *ruh*. However, their names vary by different stations. It is as man is called a child or infant in his youth. When he reaches maturity, he is called a mature man. In the state of his old age, he is called an old man. Similarly, the self is the same as the *ruh*. However, as long as the self is imprisoned in the darkness of the veil, it is called self. When it is set free and comes out of the darkness of the veil to the light of eye-witnessing it is called *ruh*.

The seeker of Allah is not brought near to Allah by anything like his sitting with a gnostic of Allah, if he finds him. If he does not find him, he must do *dhikru'llah* night and day, standing and sitting, with withdrawal from the people of this world and by not sitting with them, speaking with them, nor looking at them because they are a piercing poison. The seeker of Allah is not made distant from Allah by anything like his sitting with the ignorant *faqir*. The ignorant is uglier than the negligent common many times over. Sitting with the gnostic of Allah is better than withdrawal. Withdrawal is better than sitting with the negligent common. Sitting with the heedless common is better than sitting with the ignorant *faqir*. Nothing in existence blackens the heart of the *murid* like sitting with the ignorant *faqir*. As the gnostic of Allah joins the *murid* and his Master by a glance or a word, so the ignorant *faqir* may separate the *murid* from his Master by a glance or a word and what is above it. May Allah have mercy on Sayyidi the Majdhub when he said,

Sitting with other than the good ruins that which was pure.

Both the one of the Name and the one of the essence have valuables and gnosis. However, the one of the essence surpasses him by rest in the body and the pleasure of contemplation and eye-witnessing in the presence of the King, the Judge. The gnosis of the one of the Name is not like the gnosis of the one of the essence. The gnosis of the one of the Name is from behind a veil, and the gnosis of the one of the essence is clothed in the lights of intimate conversation and speech. The gnosis of the one of the Name is behind veils and coverings, and the gnosis of the one of the essence is light upon light which the ears enjoy and by which the mirrors of the hearts are polished in the unseen of the breasts. The people of the Name are veiled by striving from eye-witnessing, and the people of the essence are veiled by the light of contemplation from the toil of bodies and from seeing phenomenal beings.

Know that Allah ta'ala honoured the inward over the outward, rather over all existence by his word, may Allah bless him and grant him peace,

Neither My heaven nor My earth contains Me,
but the heart of My slave, the *mu'min* contains Me.

He also honoured it by his word, may Allah bless him and grant him peace,

There is a piece of flesh in the son of Adam. If it is sound,
all the body is sound. If it is corrupt, all the body is corrupt.
It is the heart. – Hadith.

He also showed you the nobility of the inward over the outward when He, glory be to Him and may He be exalted! made all your inward gatheredness and all your outward separation. It is as if your inward were a kingdom and your outward property. From this, it is understood that whoever is ascribed to the inward, is ascribed to the kingdom. There is no doubt that whoever is ascribed to the kingdom is a king. Whoever is ascribed to the outward, is ascribed to property, and whoever is ascribed to property is a slave. All existence only has the king and chattel in it. The lord is a king, and the slave is a chattel. Whoever has *himma* connected to love of the king is a king by the kingdom of his Master and Beloved. Whoever has his *himma* connected to the love of the slave, is a slave by the property of his master and beloved. The first is the slave of the King, and He is Allah, and the second is the slave of the chattel, and it is the dirham.

Know that all existence only has essence and attributes in it. Whenever the essence appears, it cancels out the attributes. Whenever the attributes appear, it cancels out the essence, i.e. whoever turns to you with the

attributes, confront him with the essence – you will overcome him. Whoever confronts you with the essence, confront him with the attributes, you will overcome him. I will clarify something of the essence and something of the attributes, Allah willing. Silence is essence and speech is attributes. Seeing is attributes and blindness is essence. Hearing is attributes and deafness is essence. Nearness is attributes and distance is essence. Giving is attributes and withholding is essence. Might is attributes, and abasement is essence. Knowledge is attributes, and ignorance is essence. Intelligence is attributes, and stupidity is essence. Doing good is attributes, and doing evil is essence. Affirmation is attributes, and rejection is essence. All celestials are attributes, and all terrestrials are essence. Advance is attributes, and retreat is essence. The first is attributes, and the last is essence. Arrival is attributes, and being cut-off is essence. Gathering is attributes, and separation is essence. All norms are attributes, and all breaking norms are essence. Life is attributes, and death is essence. Means are attributes, and divestment is essence. Laughter is attributes, and weeping is essence. Finding is attributes, and loss is essence. The result is that whatever is majesty is essence, and whatever is beauty is attributes, although the essence is the source of the attributes as the attributes are the source of the essence. Whenever you direct it by the essence, it is not disclosed to you and He directs it by the attributes so He is disclosed in any case, and vice versa. Whenever you direct it by the attributes, it is not disclosed to you and He directs it by the essence, and He is disclosed in any case. The *sunna* of Allah has passed in that, and you will not find any change in the *sunna* of Allah.

Knowledge of the inward emerges between lack of the veil and its existence. Whenever it comes out to the outward and confirms it, it becomes a veil to the known. It is as if it came out from between gatheredness and separation. When it is confirmed in the outward, it becomes separation without any gatheredness in it. However, had it not been for separation, the value of gatheredness would not have been recognised. Similarly, had it not been for gatheredness, the value of separation would not have been recognised. Knowledge is information about arrival and it is separation, as action is arrival itself and it is gatheredness. Had it not been for knowledge, arrival would not have been recognised. Had it not been for action by it, arrival would not exist.

Fragrances are a pair of fragrances: divine fragrances and Shaytanic fragrances. Shaytanic fragrances are gathered by fulfilling its conditions from beautiful food, beautiful drink, beautiful smell, beautiful seeing, and beautiful hearing. Similarly, divine fragrances are gathered by fulfilling its conditions of beautiful food, beautiful drink, beautiful smell, beautiful seeing, and beautiful hearing. As the people of Shaytanic fragrances have

the sensory doors locked on them and the veils are lowered on them out of fear that when any outside of the people of their art come in upon them, their fragrance will be undermined for them, it is like that with the people of divine fragrances. The doors of meaning are locked on them and the veils of meanings are lowered on them so that none might come in upon them who does not recognise their arts and thereby undermine their fragrance for them. Because of this meaning, you find them, may Allah be pleased with them! sometimes bringing near one who does not have any value among base people if they find that he has something of their scents come to him. Sometimes, they distance the one who has no rank and property and value among people if they do not find any of their scents in him because they, may Allah be pleased with them! are in what is good for their hearts if they find it and how they find it since they are the lords of the hearts, even if their outward is ruin.

The spring of the element of corruption and rightness is one. It is mixing things with their opposites. That is because what is mixed from the knowledge of the law of wisdom and the law of power is rightness. What is mixed from ignorance of the law of wisdom and the law of power is corruption. He said, may He be exalted! *Watered with one water, and We prefer some of them over other in food.* Had you realised and examined knowledge closely, you would find that it is the source of ignorance. Similarly, had you realised and examined ignorance closely, you would find that it is the source of knowledge because as knowledge is a proof of the essence and a veil on it, so ignorance is a proof of the attributes and a veil on them. This is because only the attributes veil you to the essence as only the essence veils you to the attributes. There is only the essence and the attributes. Third is impossible. The impossible is that which Allah did not create and did not bring into being – glory be to Him and may He be exalted! Glory be to the One who manifested the reality in the reality by the reality as He hid the reality in the reality by the reality. When He manifested it in it, it appeared so that it was not hidden from anyone. When He hid it in it, He hid it so that it did not appear to anyone. Glory be to the Powerful, the Wise.

The common share with the elite of the elite in station. They do not share in contemplation. Inspiration is revealed in the common in the station of the essence in spite of ignorance in the essence and ignorance of the attributes. The elite of the elite are in the station of the attributes with knowledge of the attributes and ignorance of the essence, and by the essence without terrestrial attributes which have no relation to celestials. The attribute with essence is celestial, and it has no relation to terrestrials. By joining the essence with the attributes, the honour of the essence is obtained by the

attribute as the honour of the attribute is obtained by the essence. The attributes shine by the light of the essence. By it, the knowledge of celestials and the knowledge of terrestrials is obtained. The essence shines by the light of the attributes. By it, the action of terrestrials and the action of celestials is set up.

Information indicates withdrawal from the object of information because action cancels out words as words cancel out action. Speech is by the tongue. It indicates lack of eye-witnessing since had eye-witnessing been obtained, speech by the tongue would have been invalidated. Eye-witnessing is not like information. Information is not like eye-witnessing. Information confirms it by hearing. Eye-witnessing invalidates information. Asking for information informs about the state for the beginner, and eye-witnessing is the pasture of the perfect of the *Rijal*.

By Sayyidi Abu'l-Mawahib at-Tunisi, may Allah have mercy on him:

O master of phenomenal beings! You must greet Allah
as long as you have blessings.
Whoever misses reaching you, has been given regret
and misses the one by whose *himma*, himmas rise.
Looking at other than You, meaning obliges him to take revenge
on his eyelids with tears which are blood.
If he occupies himself with listening to the one who addresses him
with other than Your conversation, his ear becomes deaf.
Had it not been that You alighted in the stages, what would become
of houses, ruins, and tents?
Had it not been for You, I could not have enjoyed either house
or ruin, and my foot would not have carried me to shelter.
In every limb, I see a source. I see You as its source, and in every
extremity, so praise with the mouth.
If I speak, I will not speak of other-than-You. All my heart is full
of passion for Your love.
It began to move about in a quarter of mine in kindness, so I do not
recognise another since I recognise You.
I forgot every path which I used to know except for the path which
leads me to Your home.

All kingdom of the one of the inward is not completed and set in order until he conquers the people of his time among the lords of his moment. The lords of his moment are the people of outward knowledge, and they are the *fugaha'*, and the people of outward action, and they are

the people of outward leadership. If he has power over these two groups, the moment is his moment. Whoever loves, loves, and whoever hates, hates, whether their kingdom is yearning and love or force and fear. This is because the honour of all things only appears after they are connected to their opposites. Similarly, the honour of the knowledge of the one of the inward is not manifested until his inward knowledge is connected to the outward knowledge of the people of his moment. In that, things are distinguished by their opposites. It is like that with action. The nobility of the action of the one of the inward does not appear until it is connected with the action of the people of leadership among the people of his moment. In that, if his inward is based on the rules of the reality, he overcomes everyone, and no one overcomes him because none overcomes the Real nor is safe by fleeing from His judgement.

Say: *'The truth has come and falsehood has departed.
Falsehood always departs.'*

Your reaching Allah is your reaching knowledge of Him. There is no doubt that knowledge from Him is what is eye-witnessing. It is the knowledge of the people of seeing and eye-witnessing without a veil. From Him is what is information. It is the knowledge of the people of proof and exposition with the existence of the veil. The first is the arrival of the elite and the second is the arrival of the common. Joining the two knowledges is in the station of the elite of the elite. He takes by the hand of the elite and it brings them to contemplation and eye-witnessing as he takes by the hand of the common, and it brings them to proof and exposition. He becomes an interspace between the two seas: the sea of the *Shari'a* and the sea of the reality. He gives to everyone with a due his due and pays to everyone with a portion his full portion. May Allah provide us with love of all and take us among those who travel their prophetic straight road by His favour!

Immense ecstasy used to descend on the Shaykh, may Allah be pleased with him! in some states so that he could not conceal it. When I attended to him, he would often turn and say to me, "Allah is greater." He said, may Allah bless him and grant him peace, "I am the treasury of knowledge and its door is by me." I heard it from him many times. He, may Allah be pleased with him! used to say to me, "By Allah! Had I not come out intending to meet you, I would not have left my house for anyone," meaning our companions. He, may Allah be pleased with him! whenever he saw one of the pages which I was writing, would read it. If he saw fine rare knowledge in it, he would order me to copy it and give him a copy of it.

The designation of the station is only in looking at the station. If the station is acquired in the station, action, in any case, invalidates speech.

People are in three groups. The first group are the people of this world. The second group are the people of the Next World. The third group are the people of Allah. The people of this world are those who are occupied with dinars and dirhams, and distracted from all else. The people of the Next World are those who are occupied with striving in *'ibada*, distracted from everything else. The people of Allah are those who are distracted from everything for Allah — divested of this world of theirs and divested of the Next World, even divested of themselves, their intellects, their body, their lineage, their management and their choice. They are divested of all creatures. No occupation distracts them from Allah. They do not find anything in their possessions firmer than contemplation of Allah. In that, they become free kings as one of them said, "The slave of the dinar and the slave of the Next World are hirelings. The slave of Allah is a prince." The poet said,

My heart had separate passions, so I sought to gather them,
since the eye saw You as passions.
The one I used to envy began to envy me, and I became
the master of mankind when You became my Master.
I left the people their *din* and this world. I was occupied
with You, O my *din* and O this world world of mine!

The *wali*, the perfect gnostic of Allah, you sometimes find intelligent in the very limit of the senses, and sometimes stupid in the very limit of the senses. Sometimes he is knowing in the very limit of the senses and sometimes he is ignorant in the very limit of the senses. Sometimes he is mighty in the very limit of the senses, and sometimes he is abased in the very limit of the senses. Sometimes he is near in the very limit of the senses, and sometimes he is far in the very limit of the senses. Sometimes he is renowned in the very limit of the senses, and sometimes he is neglected in the very limit of the senses. Sometimes he does good in the very limit of the senses, and sometimes he does evil in the very limit of the senses. Sometimes he is accepted in the very limit of the senses, and sometimes he is rejected in the very limit of the senses. Sometimes he gives in the very limit of the senses, and sometimes he withholds in the very limit of the senses. Sometimes he is high in the very limit of the senses and sometimes he is low in the very limit of the senses. Sometimes he is celestial in the very limit of the senses and sometimes he is terrestrial in the very limit of the senses. Sometimes he speaks in the very limit of the senses, and sometimes he is silent in the very limit of the senses. Sometimes he advances in the very limit of the senses,

and sometimes he retreats in the very limit of the senses. Sometimes he is first in the very limit of the senses, and sometimes he is last in the very limit of the senses. Sometimes he is outward in the very limit of the senses, and sometimes he is inward in the very limit of the senses. Sometimes he arrives in the very limit of the senses, and sometimes he is cut off in the very limit of the senses. Sometimes all creation are his brothers in the very limit of the senses, and sometimes he has no brother in existence, and he is in the very limit of the senses. Sometimes he has children, parents, and companions in the very limit of the senses, and sometimes he has neither child, parent nor friend in the very limit of the senses. Sometimes all creation are his family in the very limit of the senses, and sometimes he is alone in the very limit of the senses. Sometimes he is by creation in creation for creation in the very limit of the senses, and sometimes he is by himself in himself for himself in the very limit of the senses. Sometimes he has many comrades and likes in the very limit of the senses and sometimes he has neither comrades nor like in the very limit of the senses. Sometimes he is separated in his gatheredness in the very limit of the senses, and sometimes he is gathered in his separateness in the very limit of the senses. Sometimes he raises the high and lowers the low in the very limit of the senses, and sometimes high and low are the same for him in the very limit of the senses. Sometimes he affirms what is affirmed and rejects what is rejected in the very limit of the senses, and sometimes he affirms what is affirmed and affirms what is rejected and does not find what he rejects in the very limit of the senses. Sometimes he grazes in norms in the very limit of the senses and sometimes he grazes in breaking norms in the very limit of the senses. Sometimes he is annihilated in the world of the unseen, going-on in the world of the present in the very limit of the senses, and sometimes he goes-on in the world of the unseen, annihilated in the world of the present in the very limit of the senses. Sometimes he goes-on in the attributes, annihilated in the essence in the very limit of the senses, and sometimes he goes-on in the essence, annihilated in the attributes in the very limit of the senses. Sometimes he uses wisdom in the very limit of the senses, and sometimes he uses power in the very limit of the senses. Sometimes another controls him as he controls another by himself, and sometimes he controls himself by himself and there is none except him in existence in the very limit of the senses.

One of the gnostics, may Allah be pleased with them! said, "The perfect *wali* of Allah changes in all states to obtain all desires." This quality is only gathered in the *Salih-Majdhub*, the sober-drunk whose intoxication does not dominate his sobriety, and whose sobriety does not dominate his intoxication. He gives each with a due its due and pays to each with a portion his portion. They are few.

The one of the Name is gathered, connected. His planting is based on the proof and exposition, and his fruits are valuables and gnosis. In that, he is tired, veiled. The one of the essence is rejected, cut off. His basis is contemplation and eye-witnessing, and his fruits gnosis and disposal of all phenomenal beings. In that, he is *majdhub*, veiled, having rest from toil. He is safe from destruction by Allah. The one of the Name is in striving, and the one of the essence is in contemplation. The one of the Name is based on the essence. The essence only encounters the lights of the attributes. The one of the essence is based on the attributes. The attributes only encounter the lights of the essence. It is as if the support of the one of striving is his essence. If the tongue of words does not inform about that, the tongue of state informs about it. The essence of the creature is annihilated. It is as if the support of the one of contemplation were the essence of Allah. The essence of Allah goes on without a doubt.

Know that the attributes of the outward are increase and decrease, wideness and narrowness, elevated-lowered, celestial-terrestrial, great-small, existent-absent, mighty-abased, strong-weak, giving-withholding, powerful, incapable, expanded-contracted, gathered-separated, happy-sad, sound-ill, alive-dead, friend-enemy, connected-cut off, inhabited-empty, gatheredness-separation, cold and heat, ease and hardship, to what has no end of attributes and their opposites. That is because it is separation, and the inward is different from that. Its attributes are increase without decrease, wideness without narrowness, elevated with no lowering, celestial without terrestrial, great without smallness, existent without absence, mighty without abasement, strong without weakness, giving without withholding, powerful without incapacity, expanded without contraction, gathered without separation, happy without sorrow, sound without illness, alive without death, friend without enemy, connected and not cut off, filled and not empty, gathered without separation, ease without hardship, to what cannot be contained of these attributes gathered without separation. Because of that, whoever enters the separation of the outward by the gatheredness of the inward, has entered the secret of after-endless-time, as whoever has entered the separation of the outward before he has acquired the gatheredness of the inward, is deluded as one of them said,

I am with creation by Allah. I witness gatheredness
on the rug of separation.

Sayyidi the Majdhub, may Allah profit us by him! said,

Whoever sees the cosmos tracing itself to the cosmos,
his inner eye is blind.
Whoever sees by the Maker of the cosmos, alights upon
the core of the secret.

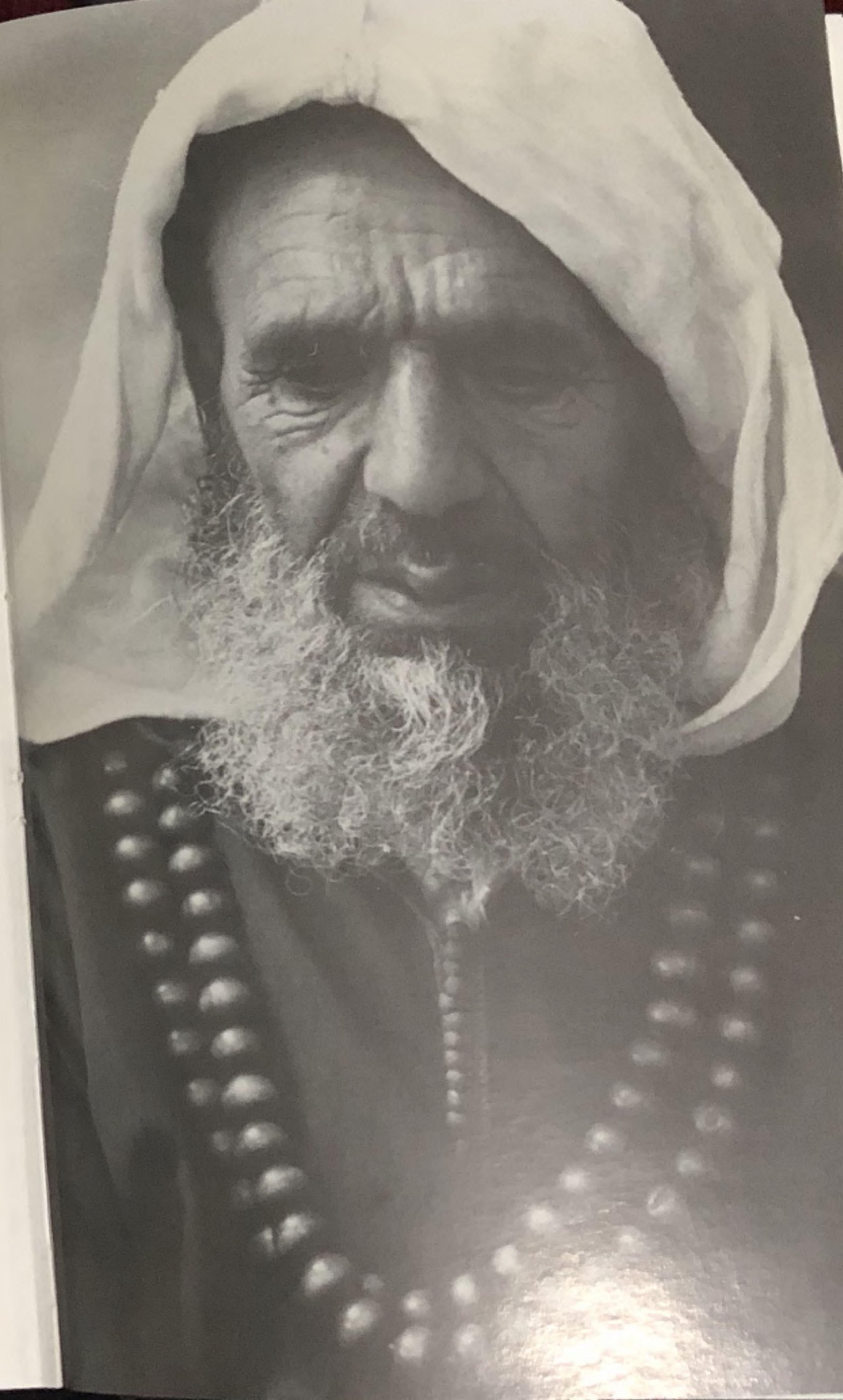
Know that it is impossible to separate slaveness from freedom. Similarly, freedom is not separated from slaveness. Speaking in this meaning refers to three sorts of people: the freedom of the people of the station of annihilation in Allah is in their inward and their slaveness is in their outward. This is the first group. The second group are the people of the station of the beginning. They are the reverse of the first group. Their slaveness is in their inward and their freedom is in their outward. The third group are the leaders of the common, and their slaveness is also in the inward, and their freedom is in their outward. If you wish, you can say about the first group that they are the people of the inward of the *din*. If you wish, you can say that the second group are the people of the outward of this world. Part of the custom of Allah in existence is that existence confronts man with what is in his heart. He said, may He be exalted!

*He knows what good is in your hearts.
He will give you better.*

The first group, the people of annihilation, confront existence with their hearts filled with freedom, so existence confronts them with freedom as they confront it. Therefore, they find the people of the earth and heavens, whoever is in them to be free. For that reason, you find them rejected with all creation. The people of the second group, the beginners in the path of poverty, confront existence with their hearts filled with slaveness to Allah, so existence confronts them with slaveness as they confront it. Therefore, they find all the people of the earth to be their slaves.

*"O this world of Mine! Serve whoever serves Me,
and tire whoever serves you!" -- Hadith.*

For that reason, you find them accepted with creation, even beasts, inanimates, plants, and animals, rather accepted with all existence. As for the third group, they are the leaders of the common. They confront existence with their hearts filled with slaveness to themselves, so existence confronts them as their slave. However, that does not continue for them because what belongs to Allah goes on and is joined, and what belongs to other-than-Allah is cut off and separated. The first group, and they are the people of the might of annihilation, have existence mighty over them, so that they find no friend except for the Mighty, the Self-Exalted. Then their affair moves them to the station which is after it. It is the station of the slaveness of going-on. This rank is called the rank of prophetic inheritance. The one with this station is the *Khalif* of Allah in His earth. His feet are on the footsteps of the Prophets and the Messengers, peace be upon them. Nothing rejects him and he does not reject anything. He speaks by the command of Allah to the thing, "Be!" and it is." The one of the station of abasement in the slaveness of beginners, i.e. the beginning of the quest for Allah, has



existence abased to him so that all existence is a slave to his command and prohibition. When he continues in his quest and is safe from misfortune and nothing is impossible for him in his journey, he is moved to the station which is after it. It is the station which we mentioned. When he acquires it, all existence rejects him as we described as it served him so that he does not find any friend except his Master. As for the one of the slaveness of the self among the leaders of the common like the people of this world and what is like them, existence serves him. Then they are cut off. That is because they are slaves to the annihilated, and they are annihilated. Every annihilated one is passing. The passing is connected to the passing. The truth appears from them. All passes. He said, may He be exalted!

*Say: 'The truth has come and falsehood has departed.
Falsehood always departs.'*

Know that poverty is kingdom, and its people are in two groups: a group are kings by the abasement of actions and slaveness to Allah, and a group are kings by the might of the words of freedom by Allah. The *faqir*, i.e. the king, who does not do what he wants in his kingdom is not called a king. He has insanity. Insanity leads the one who has it to wrong action. The king who owns the poverty which we mentioned, their flock in it are the common. The common are also divided into three groups: the first group are the seekers of the people of outward knowledge. The second group are the people of leadership. The third group are the common people among the people of the markets and the people of trades. They, the common, only possess perfect slaveness. It is slaveness of actions for Allah or perfect freedom, and it is freedom of words by Allah, no more. Whoever adheres to this art and does not take it from its lords, he has turned himself to destruction, outward and inward.

Know that every art to which you turn, you only find Allah in it. Every art to which you turn, you only obtain the amount of a mustard-seed of it by your slaveness to Allah in your slaveness to His people. All arts are divided into a pair: arts related to Allah and arts related to illusion of other-than-Allah, and no more. All creation are the slaves of Allah, absolutely, willingly or unwillingly, because Allah — glory be to Him! through His favour, has made slaves by the arts of His relationship, so He makes them enter the garden of His nearness and contemplation, and some of them He — glory be to Him! through His justice has made His slaves by the arts of the relationship of other-than-Him, and no more. He makes them enter the *Jahim* of His distance and veil. He said, may He be exalted!

I only created jinn and men to worship Me.

He said, may the Speaker be exalted!

A group in the Garden and a group in the Fire.

These are for the Garden, and I do not care,
and those are for the Fire, and I do not care. — Hadith.

Whoever seeks to come out of the slaveness of Allah is seeking something which Allah did not create. May Allah have mercy on Shaykh ash-Shadhili when he said, "Happiness has appeared on the one You love, and wretchedness appears on the one whose kingdom is other-than-You."

The *faqir* is not a *faqir* until he is like water. It flows to the low place and does not rise to the high place unless it rises to it by force. This is the attribute of the *faqir* who is sincere in his states.

The wisdom of the outward is two gathered things in two questions. In the inward, it is also two gathered things in two questions. In the outward, you do not desire a thing, but that it is *zahid* in you, and you are not *zahid* in a thing but that it desires you. The inward is the reverse. You do not desire a thing but it desires you, and you are not *zahid* in a thing, but that it is *zahid* in you. It is like that. That is because there must be a difference. The outward is the opposite of the inward, and the inward is the opposite of the outward, although in reality, the outward is the inward and the inward is the outward. However, separation separates until there is no gatheredness in it, and gatheredness gathers until there is no separation to be found in it. All is true, and there is only Allah.

Know that Allah ta'ala created everything, and everything He created has its opposite. All that is knotted is only untied by its opposite. All that is unknown, is only known by its opposite. Everything that is untied, is only tied by its opposite, and all that is known is only known by its opposite. All that is wrong is only mended by its opposite, and all that is right is only ruined by its opposite. As the bringing-into-existence of things is only by the connection of opposites, so their being put into non-existence is only by the connection of opposites. Similarly, the life of things is between the connection of opposites, and their death is only by the connection of opposites. As nearness is only between the connection of opposites, so distance is only between the connection of opposites. As love is only between the connection of opposites, so hate is only between the connection of opposites. As might is only between the connection of opposites, so abasement is only between the connection of opposites. The result is that whatever Allah

ta'ala brings into existence, His custom has preceded that as He only brings into existence between the connection of opposites, His custom is also that He only puts it into non-existence by the connection of opposites. That by which He punishes, He shows mercy if He wills. That by which He shows mercy, He punishes if He wills. His wisdom is in His power, and His power is in His wisdom. Glory be to the Wise, the Knowing.

The related to Allah are in two groups: one group is called the people of obligation and another group is called the people of lacking obligation. Whoever emerges from the group of the people of obligation only finds himself with the group of the people of lack of obligation. Similarly, whoever emerges from the lack of obligation, only finds himself in the people of obligation. Leaving obligation for lack of obligation with the people of obligation is obligation. There is no way to leave obligation for lack of obligation except by the company of the people of lack of obligation as there is no way to enter obligation except by the company of the people of obligation. Lack of obligation is rest and joy as obligation is wretchedness and toil.

Know that as nearness to the kings of meanings has nobility and might in it, so nearness to the kings of the senses has nobility and might in it. There is no predominance between the kings of meanings and the kings of the senses. The kings of meanings use radiant light, and the kings of the senses use the cutting sword. The affair of the people of brilliant light is not set up until they are in harmony with the people of the cutting sword. Similarly, the affair of the people of the cutting sword is not set up until they are in harmony with the people of brilliant light. You only find the perfect of the people of brilliant light always in love with the people of the cutting sword. That is because they know that their kingdom is only set up and perfected by them. Similarly, the perfect of the people of the cutting sword are always in love with the people of the brilliant light. That is because they know that their kingdom is only perfected by them. The people of the cutting sword use the outward, and the people of the brilliant light use the unseen. The outward is only set up by the unseen as the unseen is only set up by the outward. With the people of the outward, action dominates knowledge, and with the people of the unseen, knowledge dominates action although the people of the outward are the people of knowledge and action and the people of the unseen are also the people of knowledge and action. However, authority belongs to the dominant. The people of the outward use the outward and the inward. They know only a little because action is darkness. The people of the unseen use the unseen and the outward, and they only act a little because knowledge is light. It is as if the people of the outward hear and act, and the people of the unseen see and

know. The one who sees and knows is not like the one who hears and acts, nor is the one who hears and acts like the one who sees and knows. It is as if the action of this one is only set up by the knowledge of that one, and the knowledge of this one is only set up by the action of that one. Knowledge has an immense effect and action has an immense effect. Knowledge belongs to action as action is by knowledge. Success is by Allah.

Know that your self is equal to all the reality. Whoever owns himself so that it obeys him in the celestial and the terrestrial is the one who owns all the reality so that it obeys him in the celestial and the terrestrial. The one who owns something of himself and not another owns some of the reality and does not own some. The one who is a slave in the hands of himself, is the slave in the hands of the reality. The result is that as you are with yourself, so you are with the reality, no more, no less. Whoever says to himself, "Be!" and it is, that is the one who says to the reality, "Be!" and it is. Look at the words of Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani in his well-known *Qasida*,

Your self contains all the reality.

I indicate with serious words, and I do not deceive.

No one says to the thing, "Be!" and it is, until he says to himself, "Be!" and it is.

Know that as the key of celestials is terrestrials, and the key of might is abasement, the key of terrestrials is celestials, and the key of abasement is might. The key of the reality is the *Shari'a* and the key of the *Shari'a* is the reality. The key of corruption is rightness and the key of rightness is corruption. The key of nearness is distance, and the key of distance is nearness. The key of death is life, and the key of life is death. The key of wealth is poverty, and the key of poverty is wealth. The key of hunger is being full, and the key of being full is hunger. The key of greatness is smallness, and the key of smallness is greatness. The key of arrival is emigration, and the key of emigration is arrival. The key of wideness is narrowness, and the key of narrowness is wideness. The key of the beautiful is the ugly, and the key of the ugly is the beautiful. The key of gatheredness is separation, and the key of separation is gatheredness, to what has no end of opposites. Each opposite is the key of its opposite. So perfect majesty is the key of perfect beauty, and perfect beauty is the key of perfect majesty. Allah, the Great, the Blessed, made all existence and what is in it like that — it travels always from opposite to opposite. It is always flying, either in the opposite, or in its opposite. In that way, you find the greatest of what is in existence as you find the smallest of what is in existence, and the most immense of what

is in existence and the most insignificant of what is in existence. The judgement of the small is like the judgement of the great, and the judgement of the great is like the judgement of the small. Glory be to the Wise, the Knowing.

Know that whoever makes himself truly a slave of the slaves of Allah, is truly the master of the slaves of Allah. Whoever puts himself as truly the master of the slaves of Allah, he is truly the slave of the slaves of Allah. Such is the wisdom of Allah ta'ala in His creation. Whoever loves, loves, and whoever hates, hates. Look at the word of the truthful, confirmed one,

The servant of the people is their master. — Hadith.

Among the greatest realities which have no like in the inward realities is jest. It is among the realities which only the strong of the *Rijal* of the people are capable of because it is the greatest of terrestrial realities. It can be by word rather than action. This is the least aspect of it. It can be by action rather than words. This is the middle aspect of it. It is stronger than the first. It can also be by word and action, and it is the greatest aspect of it. The one of this reality owns kings by it so that they are all under his command and prohibition. By it, he possesses all existence. The one with jest does not confront any of the people of earnestness with his earnestness but that the one of jest has power over him, even had the one of earnestness which he confronted been a king. The one of jest controls kings so that he is under his command and prohibition, whether he likes it or not.

Glory be to the One who gave this man what He gave him. Part of the sum of what He gave him is that you find him small-great, near-far, dead-alive, abased-mighty, terrestrial-celestial, incapable-powerful, speaking-answering, ignorant-knowing, actor-acted upon, expanded-contracted, miserly-generous, dark-luminous, wide-narrow, begetter-begotten, and he is neither begetter nor begotten, separated-gathered, hot-cold, advancing-retreating, sleeping-awake, strong-weak, doing good-doing-evil, confirmed-rejected, conquering-conquered, withholding-giving, standing-sitting, still-moving, unseen-present, sensory-of meaning, intelligent-stupid, truthful-lying, true-false, oppressor-oppressed, lover-enemy, outward-inward, mending-ruining, dutiful-outrageous, rich-poor, teaching-learning, male-female, slave-free, doing to himself, done to it, laughing-weeping, happy-angry, traveling-resident, maker-made, manager-managed, thankful-thanked, remembering-reminded, judging-judged, overcoming-overcome, looker-seen. He is good and he is evil. He is profit and he is loss. He is king and he is a slave. He disposes and he is disposed of. He exalts and debases. He is con-

tained, content, and he is not content nor contained. He is the one who recognises himself and he is the one who is ignorant of himself. He is the one who sees his Master and confirms His oneness, and he is the one who is veiled to his Master and rejects His sovereignty. He is the veil and he is the veiled. He is the contractor and he is the contracted. He is the seeker and he is the sought. He is the lover and he is the beloved. He is the one for whose sake existence was brought into being, and he is the one for whose sake existence will be brought into non-existence. Had it not been for him, there would not have been any enduring blessing. Had it not been for him, there would not be any fire of *Jahim*. He is the bride of the kingdom and he is its *Amir* and its servant. He is also abased and insignificant in it. The result is that had I been familiar with fixed familiarity about what Allah gave him, I would not be able to compute that. All is a gift from Him to him. He said, may He be exalted!

*If you count the blessing of Allah,
you will not be able to number it.*

Know that in the time of my youth, we used to listen to the people of this world crowding with each other and saying that begging was the lesser king. When I remembered the time of maturity and had intelligence and understood, I found that it, by Allah, is the greater king. I thought and examined and did not find anything swifter in killing the self than abasing it to associates. This is different from the one who says that it dies by abasement to Allah. However, abasement to Allah can be anyone's result, even the *kafir*, because abasement to the great is not abasement. Abasement truly is abasement to the humble, and it is the slave.

Know that when action is accompanied by something of action, its virtue has no limit, end, or containment. That is because it is the rank of the elite from the elite. The people of election are divided into four groups: the one of knowledge without action, and this one is idle, the one with action without knowledge, and he is ignorant, the one of action accompanied by something of knowledge, and this is the beginner, and the one of knowledge accompanied by something of action, and this is the finished. If the first continues in his knowledge, it is hoped that knowledge will move him to action, and his knowledge will not be transformed into ignorance. If the one of action without knowledge continues in his action, it is hoped that his action will be transformed into knowledge because part of His custom, may He be exalted! is that He brings forth things from their opposites. The one of action with some knowledge is nobler than the first two groups because he grazes in the land of the elite. The one of knowledge accompanied by something of action, is among the people of stations and states. That is

the rank of the elite of the elite. May Allah provide us with love of all and make us their slaves by His favour and *ihsan*!

This Path of ours is like the path of the night thieves, while they are one, a pair, their affair is veiled. As for three, it is a hazard. When they are four, all creation stand up and shout at them from every side so they cannot save their heads unless Allah saves them. This is forbearance which the Prophet, may Allah bless him and grant him peace, placed in some of his companions as a secret. Had disclosure of it been appropriate, he, may Allah bless him and grant him peace, would have disclosed it. Similarly, this was the *sunna* to the *khalifs* after them. Some of them learned it secretly from others, may Allah be pleased with them, until this day. Whoever hovers around disclosure of that secret, has turned himself to destruction, as it is said,

Whoever understands the indication, let him protect it.
If not, he will be killed by the *sunna*.

Know that all good is gathered in meeting creation. Whoever wants to completely own creation, let him meet them all a lot. He will own them all, whether they like it or not. Look at the path of Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah profit us by him! Part of its conditions was traveling for 14 years to meet creation. Success is by Allah.

Know that the traveler in the land of the inward only has the noble qualities of meaning appear on him as the traveler in the outward only has the noble qualities of the outward, i.e. the senses, appear on him. If sensory noble qualities appear on the one of the inward, he has one portion of sensory noble qualities and nine portions of the noble qualities of meaning. It is like that if the noble qualities of meaning appear on the one of the outward – he has one portion of the noble qualities of meaning and nine portions of the sensory noble qualities. The one of the outward is not finished until he looks at the land of the inward as the one of the inward is not finished until he looks at the land of the outward. It is like that.

I heard the Shaykh, may Allah profit us by him! say, "The first of that by which the selves are beguiled is by occupation with creation, then withdrawal from creation, then hunger, then traveling, then giving water to creation, then going about in the markets with chatter, then speaking with all who turn to you among the people of the elite and common, then going about with incense fumigating people without asking for a wage, then

coarseness and bareness of clothing. These eight are permissible realities. They are among the great realities which join the slave to Allah, i.e. the slave sincere in his quest of Allah. These are as if they were doors to Allah. Whoever enters one and stays in one of these eight, by it, he comes to Allah, and by it, he reaches Allah. That is by a condition, and the condition is advancing to Allah by one of these doors with the company of the lords of the art, skilled in the knowledge of the reality. Few they are. This analogy is from the path of traveling in attraction.

Know that the people of annihilation are in two groups: the people of annihilation by their essence, and the people of annihilation by their attributes. There are two presences: the presence of the essence of Allah and the presence of His attributes. The people of annihilation by their essences acquire the presence of the attributes of Allah. The people of annihilation by their attributes acquire the presence of the essence of Allah. Another group joins the two presences: the presence of the essence and the presence of the attributes. That is because they are first annihilated by their essences, so they acquire the presence of the attributes. They remain in it as long as Allah wills. They do not go on here because they are increased over here by their attributes. Therefore, they acquire the presence of the essence and remain in it as long as Allah wills. Then after that their remaining in their pasture in the two presences is equal: sometimes in this one and sometimes in that one. Part of them, i.e. this third group, is the reverse of that: they are first annihilated by their attributes, until they acquire the presence of the essence. After that, they are annihilated by the essence until they acquire the presence of the attributes. Then after that, their pasture in the two presences is equal. This group is the best of the three because they join traveling and attraction, and attraction and traveling. The people of annihilation by the essence are those who acquire the presence of the attributes. They are the people of means. The people of annihilation of the attributes are those who acquire the presence of the essence. They are the people of divestment. Those who are annihilated by their essence so that they acquire the presence of the attributes, and then they are annihilated by their attributes so that they acquire the presence of the essence, are those who join between traveling and attraction. These two groups are the people of the cure of the hearts. They are few.

Know that those who claim election by lying are two: the first claims election without election. In that, he is pleased with himself, contented with his knowledge. His *himma* does not move to leave the worlds of his nature. This one is a corrupt liar, may the curse of Allah be on the liars. The other claims election without election, and travels in the path with the company of the people of realisation. This one, even if he does not reach election

with his body, may reach it by his intention and his *himma*. Love and yearning for it carries him. If he claims that he abides in it and has reached it, there is no doubt that intention is more far-reaching than action, although this one acquires sincere intention and he serves by action in his journey. The word of arrival with the like of this may be sought from him by the lords of the art because they are with what mends their hearts. He is like one who is a king. If he does not claim kingdom before he obtains kingdom, he does not obtain kingdom ever. The custom of Allah has passed in His creation. Wherever man puts himself, he will find himself. All creation only puts you where you put yourself.

Know that creation is divided into two divisions: a division benefits you and a division harms you, no more. Whoever does not have benefit in him, has harm in him, and vice versa. Outside of this, only the gnostics of Allah, may Allah be pleased with them have all good for them because good and evil are equal for them. They are increased by good as they are increased by evil, and they are increased by evil as they are increased by good. The common are different from that. Good is beautiful with them. They strive to obtain it. Evil is ugly with them. They strive to repel it. The common imagine this attraction and their repelling it by their weakness. As for reality, it is only what preceded in the knowledge of Allah ta'ala and His power in pre-endless-time. "Your Lord finished with these four." – Hadith. Had the veils of illusions been torn, their occupation with directing the glance and watching would have been invalidated, and they would have been occupied with bliss in the contemplation of the Beloved and they would have been that whenever Allah ta'ala brought something into existence, it is on the limit of the sensory organisation. Look at the words of Shaykh Sayyidi 'Abdu'l-Qadir al-Jilani, may Allah profit us by him! in his well-known Greater *Qasida*,

If you relate every ugly thing to its beauty,
the meanings of beauty in it will come to you swiftly.

The imperfection of the ugly has its beauty completed, so there is no imperfection, and there is no ugly.

You turn to your essence. He will make you see the attributes of Allah. You turn to Allah with your attributes, and He will make you see the essence of Allah. The *sunna* of Allah has passed in that. You only see His essence by your attributes, and His attributes by your essence. Whoever wants to see the essence by the essence is ignorant of the wisdom of Allah and His *sunna* in His creation. It is like that with whoever wants to see the attributes by the attributes. He is ignorant of the wisdom of Allah and His *sunna*, and how it flows in His creation. He said, may He be exalted!

Whoever is given wisdom has been given much good,
and only those possessed of cores remember.

Know that man has two *himmas*: inward *himma* and outward *himma*. Actions translate them. His like in that is the tree, and inward *himma* is its root. It is gatheredness. The outward *himma* is its branches, and it is separation. If inward *himma* is great, and it is words, outward *himma* is small, and it is actions. Whenever inward *himma* is small, and it is words, outward *himma* is great, and it is actions. Words here mean knowledge and actions mean doing. As for the people of beginning, you generally find that the *himma* of their actions overcomes the *himma* of their words. As for the people of ends, you generally find that the *himma* of their words overcomes the *himma* of their actions. Look at the word of the speaker, "Make your action salt and your *adab* flour." There is no doubt that *adab* is knowledge. Look at the trees. You also find that the time of the increase of their roots is winter, and it is the time of the decrease of their branches. The time of the increase of their branches, and it is the summer, is the time of the decrease of their roots. It is like that with man. Whatever increases his inward, decreases his outward, and whatever increases his outward, decreases his inward. The *sunna* of Allah has passed on that. It is as if the matter were one. What increases it inwardly, decreases it outwardly. What increases it inwardly, decreases it outwardly. It is like that.

Whoever claims election and is not sincere in his claim or based on it by a truthful Shaykh who is a gnostic of Allah, his provision is that Allah hands him over to every wrong condition.

Know that all creation are children of male and female. The great among them is the one whose inward *himma* is great, and it is knowledge, and the one whose outward *himma* is great, and it is his property. According to the greatness of these two *himmas*, man is great, and vice versa. The small of creation is the one whose outward *himma* is small, and it is his property, or whose inward *himma* is small, and it is his knowledge. According to the smallness of these two *himmas*, man is small or great. Outward provision and inward provision is according to the height of the *himma*.

I also heard the Shaykh — may Allah profit us by him! speak until he once said, "Vitriol, alum, and sulphur are distilled by a pipette. Their water is the cutting water which cuts through all metals. They are Indian steel, copper, iron, silver, gold, and the like of that." He said, "I tested it." I also heard him say, may Allah have mercy on him, "I used to sit with a

man of the *Salihun*, i.e. their Shaykhs, may Allah profit us by them! We spoke with him for a month and I did not ever hear him say, "Me" and he did not ever mention himself in relation to good or evil."

Attraction is in two divisions: the attraction of the common and the attraction of the elite. The attraction of the common is attraction which grows in passion, yearning, and love of the creature. The attraction of the elite is the attraction which grows in passion, yearning, and love of Allah, the Blessed, the Great. The attraction of the elite of the elite is what gathers the good of the two states: his outward is the attraction of the common, and his inward is the attraction of the elite. They acquire the good of the two presences: the presence of creation and the presence of the Creator. This group is the noblest of them.

Know that according to what there is of good in rightness, there is what there is of good in wrongness. According to what there is of good in the intellect, there is what there is of good in stupidity. According to what there is of good in might, there is what there is of good in abasement because all these are the products of Allah. Allah, the Blessed, the Great, is beautiful. Whatever the Beautiful creates, it is only beautiful. Look at the word of Sayyidi 'Adu'l-Qadir al-Jilani, may Allah profit us by him! in his well known *qasida*,

If you relate every ugly thing to its beauty, the meanings
of beauty in it will come to you swiftly.

All sovereignty is might as all slaveness is abasement. Slaveness is meant by sovereignty, and sovereignty is meant by slaveness. It is as if abasement is meant by might and might is meant by abasement. Man is the most in the middle. It is as if he were an interspace between two seas: the sea of abasement and the sea of might. Because of that, man is the wife of existence. Man in relation to existence is in the position of the heart in man. When man is good, existence is good. When man is corrupt, existence is corrupt. Similarly, when the heart is good, man is good.

The height of the slave in his might and nobility indicates the greatness of his Master and His elevation and immensity.

Know that the outward with the inward is as if the outward were the child and the inward were its father. When the inward is strong, it

only bears a strong child, and it is the outward. When the inward is weak, it only bears a weak child, and it is the outward. If the inward is dark, it only bears a dark outward. When the inward is luminous, it only bears a luminous outward. The result of the affair is that the outward is the result of the inward.

Part of what the Shaykh said to me one day is, "My son! The manifestation of Allah is completed on four." I said to him, "How, Sayyidi?" He said to me, "Weigh by the balance of the reality and the *Shari'a*, you will recognise." So I did what he said to me, and the matter appeared to me like that. I said to him, "Sayyidi, I have done it." He said to me, "What is that?" I said to him, "I found knowledge illuminating the inner eye, and the inner eye illuminating the *himma*, and the *himma* illuminating action. Whenever action appears, that is the perfection of the manifestation of Allah. If the manifestation of Allah is perfected, the necks of the people of the seven heavens and the seven earths and what is between them, what is under them, and what is above them, are bowed to him. Knowledge illuminates the inner eye with certainty. Certainty illuminates the *himma* without care. Care illuminates action by effect and proof. If effect and proof appear, that is perfection."

Part of what the Shaykh, may Allah have mercy on him! said to me one day is, "My son, had it not been for poverty in this world, nothing would have been set up for us. However, Allah intended good for us. He helped us by poverty in it. That is the *sunna* of Allah in the elite of His slaves among the Prophets and the *Salihun*. He removes this world from their hands so that their hearts possess light, certainty, and knowledge. After that, He returns it to them, and it does not harm them. Even had it been like the mountains, it would only increase them in good and help for what is in their hands, because it behaves according to following with them. It never enters their hearts. Its stage is only the outward. As for their hearts, they are filled with knowledge and wisdom. They are sealed with the seal of pure *tawhid* in the pure heart. Its seal is never broken. Had this world been in their hands first, nothing of that would have been in order for them because when the heart is empty, it is only filled by what is in the hand — it is this world. When this world is firm in the heart, nothing of the secrets of the *awliya'* ever enters it, except for a few people. This few do not have that set in order for them unless they take it from company with one of the gnostics of Allah skilled in treating the selves, if they are to be found. They are few. If not, no. Ash-Shitri said,

I have a Beloved. He is jealous.
You see Him emerging like a strong bird.
If anything is seen in my heart, it is forbidden to visit,

because whenever the illusion of evil enters the heart, Allah departs from it.

Know that whoever wants to overcome is overcome, and whoever wants to be overcome, overcomes. Whoever wants to own, is owned, and whoever wants to be owned, owns. Whoever wants to be exalted is abased, and whoever wants to be abased is exalted. Whoever wants to be great is small, and whoever wants to be small is great. Whoever wants to be mighty is abased and must be abased. Whoever wants to be abased, must be mighty. The result is that things are hidden in their opposites. The attributes of perfection are hidden in the attributes of imperfection, and the attributes of imperfection are hidden in the attributes of perfection. All is perfection, and there is no imperfection.

Look, O brother, at this Noble Lord and how great He is. He controls Himself by Himself as He wills and uses Himself by Himself as He wills. Glory be to the One who is God. He brought existence into being from Him by Him to Him, and He put it into non-existence from Him by Him to Him. He exalts from Him by Him to Him, and He abases from Him by Him to Him. He taught from Him by Him to Him, and He made ignorant from Him by Him to Him. He gave from Him by Him to Him, and He withheld from Him by Him to Him. He gave victory from Him by Him to Him, and He abased from Him by Him to Him. He elevated from Him by Him to Him and He lowered from Him by Him to Him. He enriched from Him by Him to Him, and He impoverished from Him by Him to Him. He rules from Him by Him to Him and He possesses from Him by Him to Him. In that way, there must be far-reaching power. Glory be to the Powerful over what He wishes by what He wills how He wills. There is no god but Him. Glory be to Him and may He be very greatly exalted!

Know that the limit of the desire of yourself from you is that it should join you with what is from it, and it is from you. It is existence and what is in it. The self is true, and it will certainly only guide you by what is true. The fact that its orbit all revolves around gatheredness will show you that. That is because the self came from it and revolves around it and returns to it. The self with the gnostics of Allah is the truth of the Real, and it only moves by the Real. Therefore, the Real is from the Real for the Real.

Know that Allah ta'ala said, *We will repay them for what they were describing. He is Wise, Knowing.* From that is that if you see all existence as Allah, existence sees Allah in you. If you see all existence as other-than-Allah, all existence sees other-than-Allah in you. If you are generous to exis-

tence, all existence is generous to you. If you are miserly to existence, all existence is miserly to you. If you think evil of existence, all existence thinks evil of you. If you think good of existence, all existence and whoever is in it thinks good of you. If you are good to existence, all existence is good to you. If you are evil to existence, all existence is evil to you. If you trust existence, all existence trusts you. If you deceive existence, all existence deceives you. If you exalt existence, all existence exalts you. If you debase existence, all existence debases you. It is like this to what has no end. The result is that existence is like the mirror. Whatever you confront it with, it confronts you with that. That is because your self is a copy of existence, and existence is a copy of your self. Your self is equal to all existence, and existence is equal to your self. Its witness is His word, may He be exalted!

Whoever kills a self for other than a self and does corruption in the land, it is as if he killed all the people. Whoever brings it to life, it is as if he brought all people to life.

Know that if you are generous to existence and forget yourself, existence will be generous to you and forget itself. If you are generous to yourself and forget existence, existence will be generous to itself and forget you. The sign of the honour of man over existence is that all existence follows man's *himma*. All existence follows man. It moves by his movement, and it is still by his stillness. It is as if existence were the skin and man were its core. Ash-Shitri, may Allah have mercy on him! said,

You are the mirror of the glance, the pole of time.
In you is contained the vessels spread out.

He means that man is the pole because existence revolves around the pole. Look at His word,

*My slave, I created things for your sake,
and I created you for My sake.*

Man is the wife of existence, and the orbit of all existence is around man. Similarly, the wife of man is his *ruh*, and all of man revolves around the *ruh*. Had the *ruh* ceased, man would have ceased. Had man ceased, existence would have ceased. My brother, look at this *ruh* and how noble and generous it is, and how great its affair is. It is in man and he does not recognise its value. Part of what will indicate the immensity of its honour is the word of the truthful, confirmed one,

Whoever recognises himself, recognises his Lord. — Hadith.

Its gnosis is the gnosis of Allah. Lack of its gnosis is lack of gnosis of Allah. People vary in gnosis of Allah according to their gnosis of themselves. Only Allah recognises its true value. Look at man. If you examine closely, you will find that he changes by all colours. In each moment, he is in an affair and a state which does not resemble another state. That is because of the light which is placed in him. It is the *ruh*. Whenever his *ruh* changes with a colour, he changes by its colour. It is as if man were a veil on himself, and existence is a veil on him. The light of the *ruh* pierces the veil of the body and the veil of existence. Had there been a million veils on man, its light would have pierced them by the immensity of its strength. Had the authors written 100,000 books about the knowledge of the *ruh*, they would not have reached the knowledge of the intimate from the letters of a name.

The like of the common who names himself in election is the one who is among the common people and then claims the kingdom. Only strong men can do this. It is like that with election. When he claims election first, it is as if he is a liar. After that, it becomes sound true kingdom. It is like that with election. First, one claims it and it is as if he were a liar or a jester. After that, he goes in it and is long and confirmed, and it is sound for him, so that he is truly worthy of kingdom. Whoever does not pluck election as a liar, does not pluck it truly. The poet said, "The end of love is pleasure, and its beginning is like jest." If you investigate this meaning, you will find it in everything. Its beginning is as if he were a liar, and its end is sound and true.

Know that the *'ibada* of Allah ta'ala is divided into two divisions: the *'ibada* of the senses and the *'ibada* of the meanings. With the people of *'ibada* of the senses, their *'ibada* is only established by meanings. However, *'ibada* of the senses dominates them. The *'ibada* of the people of meanings is only set up by the senses. However, *'ibada* of meanings dominates them because it is the custom of Allah in existence that two are not joined but that judgement belongs to one over the other. If not, one destroys the other. The people of *'ibada* of meanings are the people of rest and expansion, and the people of *'ibada* of the senses are the people of toil and contraction. The people of meanings have expansion dominate them and the people of the senses have contraction dominate them. The judgement is the same. Glory be to the One who gave every heart what occupies it and made every party happy with what they have.

Know that whoever is not famous for his art, is not reckoned to be among its people, even had he obtained what he obtained in it of knowledge because knowledge is information. Information is not like eye-witnessing.

Knowledge without action is as if it were a foundation inside the earth without a building on the face of the earth. I seek refuge with Allah from useless knowledge because knowledge is the *ruh* and action is its body. Had it not been for the body, the *ruh* would not have been recognised. Had it not been for the *ruh*, the body would not have been recognised.

Reality is like the indication, and the indication is like the lion. Whenever you meet it and it does not attack you, and you shoot it, it then attacks you and sees you. If you shoot it, you own it and use it. If it shoots you, it owns you and uses you. May Allah have mercy on the one who said:

Sing to your camel and take with you the fragrant musk.
Quickly decide about yourself before you are left behind.

Know also that the reality has roots and branches. The reality of its roots and branches is change. Change is names and attributes. Attributes are the source of the essence, and the essence is the source of the attributes. It is as if the beginning of beginnings were completed by change as the end of the ends is only completed by change. Change arrives in every case. Whoever does not come to it willingly, comes to it unwillingly. What a difference between the one who travels it recognising it and the one who travels it destroyed in it.

The first of what comes to the seeker of this Path is on the Shaykh. The Shaykh finds him in the natural disposition of Allah upon which people are formed. Part of that is that he finds him mighty by himself, rich by himself, powerful by himself, strong by himself, and ignorant of his Lord. He begins to move him to the station of relinquishment, and it is the station of the elite because that station which he finds him in is the station of all the common, so he moves him from it to the station of the elite with gentleness, bit by bit, until he becomes abased by himself, poor by himself, incapable by himself, and weak by himself. When he senses this station from him, he moves him to a station which is higher than this. It is the station of the elite of the elite. It is the station of adornment. He becomes rich by Allah, mighty by Allah, strong by Allah, and powerful by Allah. Then he becomes a gnostic of Allah. He enters the protection of Allah, his Master. He begins to scoop up knowledge and action from the seas of wisdom. May Allah make us among the people of this immense portion by His favour and *ihsan*, generosity and nobility.

The moment when man emerges from his mother's womb to this world he is reality without *Shari'a*. Then after that, he grows in age and rises to the *Shara'i* and the realities leave. The *Shara'i* dwell in him bit by bit until the reality vanishes completely and only the pure *Shari'a* remains in him. After that, he returns to the reality by the *Shari'a* so that his realities and the *Shara'i* are equal. He ends in that. This is the rank of the perfect. After it, there is only the end of all matters, outward and inward. Success is by Allah.

The Conqueror is among His names, may He be exalted! Part of the sum of His force — glory be to Him! is that He made the states which man travels through come upon him when he dislikes them and cannot extricate himself from them. Know that Allah comes between a man and his heart. That is because your Master is more familiar than you about what is good for you.

*It may be that you hate something and it is better for you,
and you love something, and it is worse for you. Allah knows
and you do not know.*

*Had the truth followed their passions,
the heaven and the earth and whoever is in them
would have gone to ruin.*

Allah the Great spoke the truth.

Know that Allah ta'ala honoured knowledge and honoured its people by His word, may He be exalted! *Those of His slaves who know fear Allah.* The Messenger of Allah, may Allah bless him and grant him peace, said, "The '*ulama*' of my community are like the prophets of the children of Israel." The people of this balance are in two groups: a group of the people of outward knowledge of the *Shari'a*, and a group of the people of the knowledge of inspiration, real inward knowledge. Real knowledge comes from the presence of gatheredness to the presence of separation. *Shar'ic* knowledge comes from the presence of separation to the presence of gatheredness. The knowledge of the people of *Shar'ic* knowledge is only established by real knowledge. However, they are dominated by *Shar'ic* knowledge. The knowledge of the people of real knowledge is only established by *Shar'ic* knowledge, but they are dominated by real knowledge. Basically, gatheredness and separation are the same, and real knowledge and *Shar'ic* knowledge are the same. However, colours differ by the difference of essence and the attributes of the firstness which has no beginning and lastness which has no end.

Knowledge without action is as if it were a foundation inside the earth without a building on the face of the earth. I seek refuge with Allah from useless knowledge because knowledge is the *ruh* and action is its body. Had it not been for the body, the *ruh* would not have been recognised. Had it not been for the *ruh*, the body would not have been recognised.

Reality is like the indication, and the indication is like the lion. Whenever you meet it and it does not attack you, and you shoot it, it then attacks you and sees you. If you shoot it, you own it and use it. If it shoots you, it owns you and uses you. May Allah have mercy on the one who said:

Sing to your camel and take with you the fragrant musk.
Quickly decide about yourself before you are left behind.

Know also that the reality has roots and branches. The reality of its roots and branches is change. Change is names and attributes. Attributes are the source of the essence, and the essence is the source of the attributes. It is as if the beginning of beginnings were completed by change as the end of the ends is only completed by change. Change arrives in every case. Whoever does not come to it willingly, comes to it unwillingly. What a difference between the one who travels it recognising it and the one who travels it destroyed in it.

The first of what comes to the seeker of this Path is on the Shaykh. The Shaykh finds him in the natural disposition of Allah upon which people are formed. Part of that is that he finds him mighty by himself, rich by himself, powerful by himself, strong by himself, and ignorant of his Lord. He begins to move him to the station of relinquishment, and it is the station of the elite because that station which he finds him in is the station of all the common, so he moves him from it to the station of the elite with gentleness, bit by bit, until he becomes abased by himself, poor by himself, incapable by himself, and weak by himself. When he senses this station from him, he moves him to a station which is higher than this. It is the station of the elite of the elite. It is the station of adornment. He becomes rich by Allah, mighty by Allah, strong by Allah, and powerful by Allah. Then he becomes a gnostic of Allah. He enters the protection of Allah, his Master. He begins to scoop up knowledge and action from the seas of wisdom. May Allah make us among the people of this immense portion by His favour and *ihsan*, generosity and nobility.

The moment when man emerges from his mother's womb to this world he is reality without *Shari'a*. Then after that, he grows in age and rises to the *Shara'i'* and the realities leave. The *Shara'i'* dwell in him bit by bit until the reality vanishes completely and only the pure *Shari'a* remains in him. After that, he returns to the reality by the *Shari'a* so that his realities and the *Shara'i'* are equal. He ends in that. This is the rank of the perfect. After it, there is only the end of all matters, outward and inward. Success is by Allah.

The Conqueror is among His names, may He be exalted! Part of the sum of His force – glory be to Him! is that He made the states which man travels through come upon him when he dislikes them and cannot extricate himself from them. Know that Allah comes between a man and his heart. That is because your Master is more familiar than you about what is good for you.

*It may be that you hate something and it is better for you,
and you love something, and it is worse for you. Allah knows
and you do not know.*

*Had the truth followed their passions,
the heaven and the earth and whoever is in them
would have gone to ruin.*

Allah the Great spoke the truth.

Know that Allah ta'ala honoured knowledge and honoured its people by His word, may He be exalted! Those of His slaves who know fear Allah. The Messenger of Allah, may Allah bless him and grant him peace, said, "The '*ulama*' of my community are like the prophets of the children of Israel." The people of this balance are in two groups: a group of the people of outward knowledge of the *Shari'a*, and a group of the people of the knowledge of inspiration, real inward knowledge. Real knowledge comes from the presence of gatheredness to the presence of separation. Shar'ic knowledge comes from the presence of separation to the presence of gatheredness. The knowledge of the people of Shar'ic knowledge is only established by real knowledge. However, they are dominated by Shar'ic knowledge. The knowledge of the people of real knowledge is only established by Shar'ic knowledge, but they are dominated by real knowledge. Basically, gatheredness and separation are the same, and real knowledge and Shar'ic knowledge are the same. However, colours differ by the difference of essence and the attributes of the firstness which has no beginning and lastness which has no end.

The abased is an intercessor. He never comes from the side of creation nor from the side of the Creator.

Know that the most intelligent of people is the one who wants to recognise himself by Allah, and the most stupid of people is the one who wants to recognise Allah by himself. The most knowing of people is the one who wants to control himself by Allah, and the most ignorant of people is the one who wants to control Allah by himself because only our Master recognises our Master and only our Master controls our Master. There is no existent independent of our Master except for our Master.

Know that part of what our Master gave me by His favour, generosity, and *ihsan* is that He made me such that I do not remember the Prophet, may Allah bless him and grant him peace, by reflection or memory, but that I find him with me and I am before him, openly, in the senses and not the meaning. He converses with me, may Allah bless him and grant him peace, about the knowledges of unseen things, and I take the knowledges of the outward and the knowledges of the inward from him. His companions sit with me before him, may Allah bless him and grant him peace, and may Allah be pleased with all of them. This is part of what the Generous gave me, may His praise be exalted and may His attributes and Names be purified! Praise be to Allah for that. I took knowledges and action from the source of knowledge and action, and generosity and nobility from the source of generosity and nobility, and sincerity and confirmation from the source of sincerity and confirmation, and truth and realisation from the source of truth and realisation. I dance in him and I sing by him. My annihilation of my annihilation is annihilated in him. He is my memory, my witnessing, and my reflection. He is my drink, my wine, and my liquor.

Know that Allah, the Blessed, the Exalted, placed the greatest name of Allah the Great in abasement. Whoever is asked by it, gives. Whoever is called on by it, answers. Whenever you are abased to your Master and to creature, and your self or your species sees your Master in it, He answers you immediately. He said, may He be exalted!

Call on Him, humbly and secretly.

He said, may the Speaker be exalted!

He who answers the constrained, when he calls on Him.

He connected the answer to constraint because abasement occurs with constraint. Might is with abasement because when you turn to your Master with abasement, He plunges you into might. Whenever you turn to your Master with might, He plunges you into abasement. You do not turn to your Master with abasement in anything by that Allah, the Blessed, the Exalted! fulfills it for you immediately. You do not turn to the slaves of Allah ta'ala with abasement and see your Master in them, but that Allah, the Blessed, the Exalted! fulfills your need from them immediately without delay, toil, or fatigue because your turning to them by Him is your turning to Him by them. You are veiled from them by Him. So effects are negated and the Effector remains. It is impossible that you see Him and see another with Him. Ibn 'Ata'illah said,

Realise your attributes, He will help you with His attributes.

Part of what he counseled me is that he said, "Guard yourself and guard your species and guard your contemplation of your Lord." He also said to me, "Wisdom is between the thing and its opposite." He said, "The one who enters the presence of the Creator with creation is rejected, and the one who leaves the presence of the Creator with creation is accepted. He also said to me, "Be a seeker and do not be sought. Be a lover and do not be desired."

The like of the one of *dhikr* and the one of reflection is like the skilled workman with the one of means because great merchants are not from the people of crafts. They are from means. They said, "The dirham of trade is better than ten wages because this world is only abundant with the people of trades." If one of the people of crafts owns this world, it is only imperfect in relation to the people of trades. This is the custom of Allah in His earth. However, craft belongs to the veil. They said, "When craft is not able to do without, its ends veil this." Means is the place of wealth for the people of trade. This is a sound analogy because Allah made reflection not equalled by any of the limbs of man as he said in a clear hadith, "Reflection for an hour is better than the *'ibada* of a year." It is as Ibn 'Ata'illah said in the *Hikam*,

The heart does not benefit by anything like withdrawal
by which it enters the arena of reflection,

because the people of reflection are the people of might and the people of the treasury. The *'ibada* of the people of reflection is the noblest of *'ibadat* because the one of reflection is a Sultan. No one is equal to him. His house

is the house of knowledges and gnosés of Allah. What is between the actions of reflection and the actions of the limbs is what is between purification by water and *tayammum*. Similarly, if man does not find any way to reflection, he moves to *dhikr*. It is as the speaker said,

Do purification with the water of the Unseen,
if you have a secret.
If not, do *tayammum* with good earth or stone.

The water of the Unseen means reflection, and good earth and stone indicates the actions of the limbs. It is also as it is said,

An atom of the actions of the heart is better
than mountains of the actions of the limbs.

Whoever does not accept palsy, does not recognise how to recognise palsy. It is impossible that he recognise palsy until he accepts palsy. Then he recognises from the one who recognises it. Whoever does not have one who recognises it, does not recognise.

A man who aims for Allah and does not recognise what he aims for, only finds Allah and does not recognise what he finds. A man who aims for Allah and recognises what he aims for, does not find other-than-Allah and recognises what he finds. The first is clothed in the garments of His majesty, occupied with Him in all his states. The second is clothed in the garments of His beauty, occupied with Him from Him. This is among the perfection of his attributes. The first drinks the wine of love and does not recognise it. He is veiled to its sweetness and to its pleasure. The second drinks the wine and is made to recognise it and gathers some of its lights and eats its fruits. Glory be to the One who gave and was kind, and who apportioned between His slaves and was just. Good health to the one who enters by the doors of generosity and perfection. Woe, and woe again to the one against whom the word has preceded in before-endless-time.

Know that part of the perfection of the work of Allah is that Allah *ta'ala* made this existence based between two. He said, may He be exalted!

We created pairs of everything.

That is by the uniqueness of the oneness of Allah, the One, the Unique – may His praise be exalted and His attributes and Names be purified. He gave

everything an opposite and everything desires its opposite and seeks it. Whenever arrival occurs between those attributes, existence is set up and appears between them like the woman with the man. Whenever they meet, a child comes into existence between them. He is a clear adversary. It is like winter with summer. When they meet, all fruits exist between them. It is like yellow bile and phlegm. Whenever they meet in man, his essence is set up and sound. If one overcomes the other, he is destroyed and vanishes.

Know that Allah *ta'ala* created a pair of everything. Part of the sum of that is that He gave His slave two provisions: bodily provision and provision of meaning. He made each of them derive from the other. The senses are only set up by the meaning, and the meaning is only set up by the senses. When the substance of the senses is great, the substance of the meaning is weak. When the substance of the meaning is great, the substance of the senses is weak, whether the slave likes it or not. The substance of the heart is luminous and the substance of the body is dark. When darkness is strong, light is negated and weak. When light is strong, darkness is negated and weak. When the substance of light is strong, by it darkness is negated and weak. When the substance of light is strong, by it the inward of unseen things is unveiled for you in the celestial and the terrestrial *Malakut*. By it, the suns of the realities shine on you in all presences. You become intimate with the Beloved in the meadow of beauty and intoxicated with the wine of the presence of the people of perfection, saying by the tongue of your state,

Praise be to Allah who removed sorrow.
Our Lord is forgiving, Thankful.

When the substance of darkness is strong, the clouds of phenomenal beings rise and remain on the mirror of your heart. They veil you to the suns of gnosis. Then you are among those of your species. If you are a gnostic of your states, know that He appears in *tajalli* in you by the perfection of His attributes and is manifest in you by what is not related to you of the beauty of His actions. Then He wants to complete His blessing on you, so He is pleased with it from you to you so that the good of the two presences might not miss you, the good of the presence of your Lord and the good of the presence of yourself. By the good of the presence of your Lord, you miss the presence of yourself, and by the good of the presence of yourself, you miss the presence of your Lord. All is from Him to Him. He said, may the Speaker be exalted!

*If you count the blessing of Allah,
You will not be able to number it.*

This is the station of the elite, the praisers who praise Allah in every state. As for the elite of the elite, they are the people of annihilation. They see no existence except Allah. For the one of annihilation, the presence of himself is the presence of his Lord, and the presence of his Lord is the presence of himself. His secret is gathered to his Master, and he sees only Him. Had he been obliged to do other-than-that, he would not have been able to do it. May Allah make us among them by His pure favour and generosity!

Part of what I heard from the Shaykh – may Allah profit us by him! is that he said, "Some people say, 'Limit your mouth and your du'a will be answered. I say, 'Limit your words, and your du'a will be answered with Allah and with the slaves.' "

Know my brother, that the liar with the people is the one who is not related to his Master. As for the one who is related to his Master, he is the truthful confirmed one. As for the one who denies the one related, he is a liar and denier because he denies himself since he is not related to his Master, and he denies others when they are related to their Master. As the one related is related by his tongue and no trace of that appears to us except for the tongue alone, we would have to believe his truthfulness in his claim. We would have good opinion of him because the Prophet, may Allah bless him and grant him peace, said,

I am ordered to fight people until they say,
La ilaha illa'llah. – Hadith.

He also said,

I am commanded to judge by the outward and
Allah takes care of the secrets. – Hadith.

He also said,

La ilaha illa'llah has what we have and it is on what we are on.

Don't you see that when man says, *La ilaha illa'llah*. *Muhammad Rasulu'llah* with his tongue and the effect of actions does not appear on him to us, do we trust him by his actions? No, rather we trust him in his Islam. We only say, "Our brother, and part of us." When he dies, we must pray over him and bury him in a Muslim grave. When our brother is alive and from us, what embraces us embraces him. When this is sound in commonness, so it is sound and more fitting and appropriate for election because whoever is related to his Master by his tongue and rejected, this is part of bad opinion of the slaves of Allah. We seek refuge with Allah from it so it is said,

There are two qualities above which there is nothing in good and two qualities above which there is nothing in evil: good opinion of Allah and good opinion of the slaves of Allah. Good opinion of the slaves of Allah is good opinion of Allah.

Know my brother, that the benefit of people from the *wali* is according to their good opinion of him. The destruction of people by the *wali* is according to their bad of opinion of him because Allah ta'ala said on the tongue of His Prophet, may Allah bless him and grant him peace,

I am in My slave's opinion of Me.

It is *haram* for the one who has an evil opinion of the *wali* to obtain other than evil from him because his bad opinion is what comes between him and his good. It is *haram* for the one whose opinion of the *wali* is good to be forbidden his good. He benefits by his good and is forbidden his evil because the measure on which the *wali* is accepted is the measure which he gives you. The abundant is by the abundant, and the incomplete is by the incomplete.

The might of our companion is his withdrawal and his occupation is his reflection. Our companion withdraws from creation, taking a nest in the presence of Allah. Our companion withdraws from the people of imperfection, annihilated in the contemplation of beauty and *ihsan*.

Know that the reality of attraction is passion and love. The reality of traveling is fear and awe because you are not moved away from the self except by disconcerting yearning or upsetting fear. Your leaving it is your occupation with its realities. When you are annihilated to it in its realities, it begins to act in its realities because in that, it follows you. In that, the attribute becomes the attribute of the self and its action becomes the action of Allah because it is from you and you are from it. Because you are connected to Allah, Allah clothes you in the clothes of Allah. You begin to act by the action of Allah. As you are annihilated from it in the witnessing of Allah, its actions are annihilated, and only Allah remains. Part of what we counsel you, my brother, is when the moment of avidity comes, be the greatest of them. When the moment of generosity comes, be the greatest of them. Your hand is higher than them. It is the greatest of them and the smallest of them, even if by jest.

Know that our Path is the path of the kingdom. The first of what kingdom needs is withdrawal from people, sensory and meaning. The king only sits with the one who is suitable for his rug, and who is under his hand and under his command and prohibition. If he mixes with the common people, he acts as they act and does not differ from them in their states, words, or actions. If that one is among the sum of the common, he has no election, and he acquires election from among them by being different from them in his words, actions, and states. By that, he acquires might and elevation, and by that his rank is higher than the ranks of people.

Among opposites are disconcerting yearning and unsettling fear, knowledge and ignorance, giving and withholding, praise and censure, good and evil, bitterness and sweetness, abasement and might, wealth and poverty, weakness and strength, incapacity and power, lover and enemy, summer and winter, water and fire, health and illness, life and death, smallness and greatness, anger and pleasure, and generosity and miserliness.

Part of what the Shaykh, may Allah have mercy on him! said to me is, "When you hesitate in something or you need something, aim for its mine or aim for its people. If you aim for its mine, it will join you to its people. If you aim for its people, they will join you to its mine. It lets you meet its people because all its people are in its mine, and its mine is with its people."

Part of what I heard the Shaykh say is, "My son, the place of man's breaking is the place of his mending. The greatest function of man is to break the self. There is no mending for man nearer and greater than himself. It is the most hostile of enemies and it is the most beloved of lovers."

Part of what our Master said to us is, "My son, you must go to the markets. Your profit, your trade, and your booty is in them because nothing is so fitting for the one of realities like the markets. When you want to kindle the lights of the realities in your heart, enter the markets, and do not leave the markets except for the moment of your rest. It is as ash-Shitri said,

The source of the crowd is the journey to death. Enter the market, you will become hot. Enter the market, you will become hot. Enter the market, you will become hot.

One of the greatest devices of Shaytan — may Allah curse him! on man is that he only comes to him from the direction to which his *himma* turns. He goes with him in it and he robs him and moves him from the direction of good to the direction of evil and continues with him. It is like that until he moves him to the ugliest of ugly things. Had he first come to him and ordered him to abandon good and do evil, he would have refused. However, he guides him by doors which are among the doors of good. By that, he only means to trick him to move to evil. By this, one understands His word, may He be exalted!

*I will sure surely sit in ambush for them
on Your straight Path.*

The perfect wali finds man persisting in doing evil. He keeps his company in that state and does not object to any of that. He tricks him so that he robs him bit by bit from the land of evil to the land of good so that none of the places of evil remain in him. He is not aware of himself and how it happened to him since had he initially commanded him to good and to leave what he had of evil, only a few of the *Muridun* would be able to do that. A great one believes in it. Only the perfect of the *Salihun* do this action.

I heard the Shaykh, may Allah be pleased with him, say, "If this world is in blossom, it delights. If it delights, it ousts. If it ousts, it exiles." I heard him say, "When misfortune descends on the very poor like an ember of the fire, it falls on slippery ground. On slippery ground, it does not find what will kindle it and set it alight. It goes out and becomes ashes. When misfortune descends on the outrageous, it is as if it were an ember of the fire in dry straw like flax and its like. It descends like an ember and burns up the house and what it protects." I heard him say, "When our companion acts, he only acts the great because the great are present in the great deed. The one who does the small is the one who does the great. Our companion is as he were a worker in love with the daughter of the Sultan. He is not like the grasshopper who is in love with the daughter of the wasp." I heard him say, "We are a people who do not recognise norms. Everything with us is breaking norms."

Know that the result of what the opinion of our Shaykh gathered — may Allah have mercy on him and may He profit us by him! is that the seeker of this path of ours seeks help with Allah to strive with the self so that he opposes it whenever it is concerned with common matters and permissible things which have no penalty for leaving them and no penalty for doing them because our companion is like the prince. He does not touch the common except to raise his *himma* from all they are in. Do you

suppose that had the prince mixed with them in their markets and their buying and selling, would then the election of the kingdom be proper for him? The election would not be proper for him, but he would be among them. He acquires might by the privilege of his states above what they are in and by his withdrawal from them because whoever wants to have his election among people valid for him, must do with himself contrary to what people do.

Part of what the Shaykh counseled, may Allah be pleased with him, is that he said to me, "Seek this world from its people, but seek it as if you were jesting and repel it as if you were jesting with it. If you see its people crowding around it, leave it to them. If you see them crowding around it, do not jest with them about it. In crowding about it, you will become one of them. If you see them crowding even in jest, then leave it to them in jest and return it to them."

Planting gatheredness by the essence will bear the fruit of separation by the essence, as planting separation by the essence will bear the fruit of gatheredness by the essence. Similarly, planting separation by the attributes will bear the fruit of gatheredness in the attributes as planting gatheredness by the attributes will bear the fruit of separation by the attributes. Your gathering to what you are separated in is the reason for your separation from what you are gathered by. Similarly, your separation from what you are gathered in is the reason for your being gathered to what you are separated by because your separation repels your gatheredness as your gatheredness repels your separation. From this, it is understood that your gatheredness is the source of your separation as your separation is the source of your gatheredness. You are gathered by your gatheredness in the worlds of your separation as you are separated by your separation in the worlds of your gatheredness. By the majesty of your separation, the beauty of your gatheredness is set up, and by the beauty of your gatheredness, the majesty of your separation is set up. Your separation is not separated until it separates the gatheredness of your gatheredness, and your gatheredness is not gathered until it joins the separation of your separation. From you, your separation emerges as it separates your gatheredness in you. From you, your gatheredness shines to join your separation in you. The rising of the sins of your gatheredness is from you in you at your hand as the setting of the moons of your separation is by your hand in you from you.

Know that whoever you want to be your slave, you be his slave. You will find him your chattel under your command. All speech is between slaveness and sovereignty. Slaveness, and it is abasement to Allah and to the

slaves of Allah by the selves, tosses its possessor into the attributes of sovereignty, and it is might by Allah which compels the selves. Imitation of sovereignty, and it is might over the slaves of Allah by the acquisition of the selves, tosses its possessor into the attributes of slaveness, and it is abasement to Allah and to the slaves of Allah forced on the selves. Slaveness through acquisition possesses everything by force, and freedom through acquisition is possessed by everything by force.

Know that the knower is not knowing until he knows his ignorance as he knows his knowledge. The ignorant is not ignorant until he is ignorant of his knowledge as he is ignorant of his ignorance, i.e. the knower is truly the one who knows his ignorance and his knowledge as the ignorant is truly ignorant of his ignorance, his knowledge and his ignorance. As for when the knower has knowledge of his knowledge and is ignorant of his ignorance, this is the rank of the common. The one in it is common. He is not called a knower. It is like that with the one who is knowing of his knowledge, ignorant of his ignorance. This is also the pure common. That is because as ignorance is only set up by knowledge, knowledge is only set up by ignorance. Because of that meaning, the gnostics of Allah, may Allah be pleased with them, do not reject an ignorant one or a knowing one because the thing is only set up by its opposite. The meaning is by the senses, and the senses are by the meaning. The outward is by the inward, and the inward is by the outward. Good is by evil and evil is by good. Sweetness is by bitterness and bitterness is by sweetness. Knowledge is by ignorance, and ignorance is by knowledge. The essence is by the attributes, and the attributes are by the essence. Beauty is by majesty, and majesty is by beauty. Giving is by withholding and withholding is by giving. Life is by death and death is by life, to what has no end of the opposites which are only set up by each other.

Know that the honour of the slave is according to the greatness of his abasement, as the honour of the free is according to the greatness of his might, i.e. slaves differ in honour according to the greatness of their height and elevation. However, when the slave is finished in his descent and abasement, he begins to act with the action of the mighty in his height and immensity. It is like that with the free when he is finished with his ascent, height, and might, he begins to act with the action of the abased in his descent and abasement. Then the key of might is abasement and the key of abasement is might. The key of freedom is slaveness and the key of slaveness is freedom. The key of the reality is the *Shari'a* as the key of the *Shari'a* is the reality. The key of the inward is the outward as the key of the outward is the inward, to what has no end of opposites since everything is the key of its opposite as ash-Shitri said in this meaning, "Your outward is the reason for your vanishing." Look at how he confirmed that

the outward is the key of the inward. The words of people on the knowledge of the self in this meaning are many.

Outward majesty is with the people of wisdom of the selves. I will mention what is easy of it, Allah willing. The beginning of majesty is silence, and its opposite is beauty in speech. Part of majesty also is lack of laughter, and weeping. Its opposite is beauty in laughter. Part of majesty is also standing and sitting. Its opposite in beauty is walking. Part of majesty is also lowering the glance, and its opposite in beauty is much looking. Part of majesty is also lowering hearing, and its opposite in beauty is listening. Part of majesty is also bareness of clothes, and its opposite in beauty is wearing clothes. Part of majesty also is wearing shabby clothes, and its opposite in beauty is wearing fine clothes. Part of majesty also is being bare-footed, and its opposite in beauty is wearing sandals. Part of majesty also is withdrawal from creation, and its opposite in beauty is being joined with creation. Part of majesty also is wearing a veil, and its opposite in beauty is baring the face. Part of majesty is also miserliness and its opposite in beauty is generosity.

Part of what Ibn 'Arabi al-Hatimi said is, "The Lord is true and the slave is true. Would that I knew who is the obligated? If it is said, 'The slave,' the slave is dead. If it is said, 'the Lord,' how is He obligated?" The gnostic of Allah, Sayyidi 'Abdu'r-Rahman al-Fasi answered him, "Yes, by rights, the affirmation of this slave is by an attribute of separation. He is obligated even though the slave is dead without a Lord by a secret of help from Him which obligates."

Also He said, may He be exalted!

*Whoever is in the heavens and the earth
only comes to the Merciful as a slave!*

Slaveness is in four groups. The common are in two groups and the elite are in two groups. Among the elite are a group of the outward and a group of the inward. Among the common are a group of the force and a group of the will. Allah, the Blessed, the Exalted, is the Outward and the Inward. Part of the height of their value with Allah ta'ala is that He related them to this noble Name and honoured them by it. One group he related to His Name the Outward, and one group He related to His Name the Inward. Allah ta'ala gives a *tajalli* to the people of the outward by His awe and immensity. They are forced to His service and cling to His door. Allah ta'ala gives a *tajalli* to the people of the inward by the attribute of beauty

and love. Therefore their hearts are attached to Him and they wander with love in the sea of His contemplation. They become drunk by the pleasure of the wine of His nearness. As for the people of the outward, they are the travelers, may Allah be pleased with them. They travel with the outward and only take from the inward what the giver of the *Shari'a*, may Allah bless him and grant him peace, obliged them since the outward is only set up by the inward, even if it is something from it. The inward is only set up by the outward, even if it is something from it. However, authority belongs to the dominant. He said, may He be exalted!

You will not be able to be equitable.

The traveler and the *majdhub* all travel to Allah, however they differ by the difference of names. The people of outward traveling travel by ascent, and the people of inward attraction travel by descent. The end of the traveler is the beginning of the *majdhub*, and the end of the *majdhub* is the beginning of the traveler. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

By this, it is understood that the riser and the descender have the same goal. It is Allah, the Blessed, the Exalted. Traveling is to Him, but the colours of traveling differ. For that reason, the rejection of the people of the outward with the people of the inward is sound. The rejection of the people of the inward is not sound for any of the people of the outward because the glance of the *majdhub* is more special than the glance of the traveler. The traveler is a lover, and the *majdhub* is a beloved. In reality, all of them are lovers because all is from Him and to Him, glory be to Him and may He be exalted!

Creation, according to what you show them of light, they show you of darkness. According to what you show them of darkness, they show you of light. Whenever you confront them with something, they confront you with its opposite. The opposite is according to the opposite.

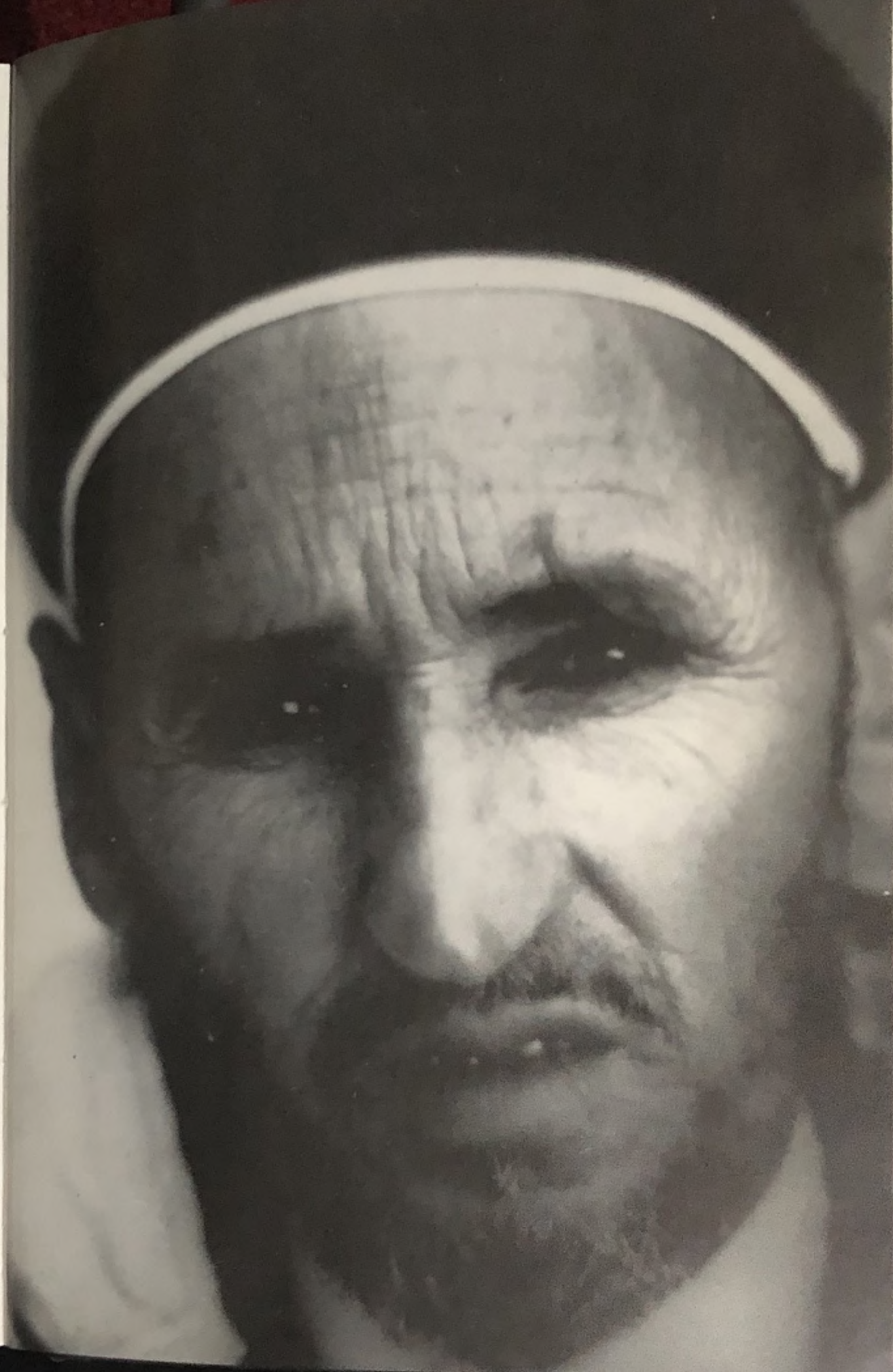
Divestment is like gold and silver for the *faqir*. When it is blackened in the fire, impurity does not remain in it. It is like that with the *faqir* divested to the realities. The realities purify him outwardly and inwardly so that no impurity is left in him. It is like the perfection of gold and silver. Allah did not bring anything into existence for the *murid* of a higher rank than divestment. The sincere *murid* is divested of all imperfection. Success is by Allah, but with a gnostic Shaykh who guides him.

Part of what the Shaykh said to me, may Allah be pleased with him and may he have mercy on him! is, "My son, the *murid-faqir* who withdraws from creation, occupied with his heart is like the one who chisels in stone. The murid who mixes with creation and never purifies his heart is like the one who paints on the water. His work never lasts for him." Part of what he said to me also, may Allah have mercy on him! is, "My son, be the slave of the slaves. You will obtain the good of masters and the good of slaves. If you are the slave of masters and not the slave of slaves, perhaps you will be forbidden the good of masters and the good of slaves."

Part of what he related to me, may Allah have mercy on him! one day is that he said, "A man came to a Shaykh and said to him, 'Sayyidi, make *du'a*' to Allah to come between me and Shaytan.' The man complained much to the Shaykh because of Shaytan. The Shaykh answered him and said, 'As you have come to me to complain about Shaytan, Shaytan came to me to complain of you. He said, 'Sayyidi! I oppress this world and its people, and so-and-so dives into this world with its people and wants to be rescued from me and complains because of me.' The man said to him, 'By Allah, Sayyidi, I have not entered into anything of this world except that I tore my shawl and went to the market and got a needle and thread from it with which to patch my shawl. The needle and some of the thread was left.' The Shaykh said to him, 'When he comes to you, leave the needle and thread. Allah will give you rest from him.' He did it."

The one sincere in Allah, i.e. in his descent or ascent, as he seeks an opinion from his Shaykh, i.e. from his teacher, he seeks opinion from his newcomer, i.e. his student. That is because when he cannot obtain by the Shaykh, he is helped by his newcomer as he is helped by his Shaykh. This is because whoever is sincere in his quest, benefits from the lowest of people as he benefits from the highest of people. This is only sound for the one who has firmness in certainty and it is sound and whose heart is illuminated by the company of gnostic Shaykhs, may Allah give us and you success in that. Amin.

Know that creation is in the position of the mirror. Whenever you confront them with something, they confront you with that thing itself. If you look at them by Allah, they look at you by Allah. If you look at them by yourself, they look at you by themselves. Part of what our Master said to me is, "My son, by Allah, I will inform you. Had it not been that I know that you will believe what I say, I would not tell you. This state of yours, i.e. divestment, is the real elixir. There is nothing in existence greater, nobler, or nearer than it."



There is no one in the journey more beneficial, more guiding, and more piercing than the one who travels between a guiding Shaykh, a gnostic of Allah, and a sincere *murid* who turns to Allah. This is in the path of lowering or in the path of rising. Their judgement in this question is one, even if their paths and colours differ because when his occupation is repeated twice, he drinks from two directions. After it, there is only the perfect, and success is by Allah. That is because whoever is truly sincere to Allah drinks honey from the roots of oleander as he drinks honey from the honey of the bee. He benefits from the lowest as he benefits from the highest of people. Everything is the same with him – things and their opposites are equal for him in everything, enemy and lover, giving and withholding, evil-doer and good-doer, contraction and expansion, the height of the highest and the lowest of the low. Everything in everything is equal for him. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

Part of what our Master said to me is, "My son, whatever you see and witness of the *Rijal*, their action is only based on generosity because divine power is like a mirror. You do not confront it with anything, but that it confronts you with that thing. When you confront it with it, it is also a copy of you as one of them said, "The ugliest thing is a stingy Sufi." He said, may He be exalted!

Whoever is miserly, is miserly to himself.

One of the *Salihun* said, "Fasting is showing endurance and prayer is a habit. If you want to test people, test them in this," i.e. money, because the path is the path of generosity and nobility from Allah. The path of *ihsan* is only built on generosity and *ihsan*. How then, my brother, how can you ask for the best that Allah has by the worst of what you have?" Allah, the Blessed, the Exalted, says,

*He will repay them for what they were describing.
He is Wise, Knowing.*

How can this one be like the one who plants thorns and hopes to pluck grapes from it. It is as the speaker said,

You pluck the fruits of what you plant.

This is the custom of the age.

*Whoever spends the night with mankind safe from him,
he passes the night in security from time.*

*Take the sound hadith from me as the youth conveyed it to me
with two hands.*

How can you seek generosity while you are not generous? How can you seek mercy while you are not merciful? He said, may Allah bless him and grant him peace,

Show mercy to whoever is in the earth,
whoever is in the heaven will show mercy to you.

Know, O brother, that Allah, the Blessed, the Exalted, brought this Adamic into existence from opposites, outwardly and inwardly, senses and meaning, words and deeds and states. All that is from opposites. Part of the sum of that is that Allah, the Blessed, the Exalted! created two worlds in His inward: a majestic world and a beautiful world. He put a village between them. It is the heart. As for the world of majesty, Allah made it darkness. In that darkness, He placed a king with his soldiers and aides. All of that is from darkness. The village is from darkness. The king is from darkness. The soldiers and aides are from darkness. He made the worlds of beauty light, and He put a king of light in it. His soldiers and aides are from light. He put enmity and hate between those kings until the Day of Rising. They war with each other for that village. Sometimes it goes to this one, and sometimes it goes to that one. If the king of majesty overcomes, he and his soldiers enter the village and the village is filled with darkness. He made darkness use it outwardly and inwardly. In that hour nothing appears in man except what is in harmony with that — betrayal, lying, wrong action, eye-service, affection, envy, love of leadership, pride, love of rank, love of this world, disdain for the people of Allah, and acceptance of the people of the false to what has no end. In that, the conquered is in the power of the conquerer, imprisoned, overcome. He has no effect. It is as if he were not. When the king of beauty overcomes, he enters the village and expels whoever is in it, abased and insignificant. He and his soldiers dwell in it, and the village is filled with light. He made light use its outward and its inward. In that, only what is in harmony with it appears in man of fidelity, humility, sincerity, generosity, modesty, compassion for the slaves of Allah and asking pardon of them, *zuhd* in the ephemeral and its people, desire for the abiding, acceptance of the people of Allah and *tajalli* by them, and avoiding the people of wrongness and the false, to what has no end. In that, the other is overcome, imprisoned, conquered. He has no effect. It is as if he were not. His witness is the word of the Prophet, may Allah bless him and grant him peace,

There is a piece of flesh in the son of Adam. If it is sound, the whole body is sound. If it is unsound, the whole body is unsound. It is the heart.

The custom of Allah has preceded in His earth. Everything has an inter-

mediary. Everything has a cause. Good has a father, and evil has a father. The father of good indicates it, and the father of evil indicates it. None has success except the one who wins the company of one who has had success. Giving and withholding are only from Allah. As for the intermediary, it is in the position of the wise doctor who treats by the wisdom of medicine while healing is only from Allah. The intermediary is thanked and not rejected as it is said,

Whoever does not thank people, does not thank Allah.

The one who is ill must have a doctor. He is in the position of the child with his parent, because the two parents are a cause in you in ephemeral life. The intermediary is the reason for the life of your heart. It is the abiding life. By this, the heart needs *adab* with the parents. The greatest of parents is the body and well-being.

What is desired of man is to leave means. Had you left means, you would see the Causer of means. When the slave is with the slave, he wears the garment of slaveness. When the slave is with the Lord, he wears the garment of sovereignty.

What is meant by looking in phenomenal beings is leaving phenomenal beings. Whenever you see Him in phenomenal beings or with phenomenal beings, before phenomenal beings or after phenomenal beings, phenomenal beings forget Him. What is meant by means is leaving the worlds of yourself. Whenever you turn from the worlds of yourself, the signs of the worlds of your Lord come. When you look at the reality of your essence, you find it is *Shari'a* and reality.

Whoever recognises himself, recognises his Lord. Part of it is also their word about the *Shari'a*, "Whatever occurs to your mind, by Allah it is different from that." The people of the reality say, "Whatever occurs to your mind, it is the source of that." Part of it is his word, may Allah bless him and grant him peace, "Whoever you mention with good, it is obliged. Whoever you mention with evil, it is obliged" in the hadith of the funeral-prayer. Part of that is,

Allah was and nothing was with Him.
He has now what He had.

Know, O brother, that that illness which removes your affair in it to Allah is called the darkness of others. Only the light of the gnosis of the One, the Conqueror lets you pierce it. If you are sincere in seeking the cure and you desire it from the side of the *Shari'a*, you must keep the company of its people. If you desire it from the side of the reality, you must be content with what occurs and return the product to the Maker because the One who makes ill is the Doctor. The head of the remedy is love of the Beloved. We ask Allah ta'ala to inspire us and you to it so that we recognise Him as He should be recognised. Another remedy will not save you from that illness except for the gnosis of the greatest name of Allah the Great. The greatest name of Allah the Great indicates Him. Recognise what you seek. Whoever recognises what he seeks, what he leaves is easy for him. The poet said, "Whoever seeks beautiful women, endures expense."

Know that this existence is set up by things and their opposites. The gnostics, may Allah be pleased with them, whenever the wisdom of things appears to them, wisdom and their opposites appear to them because man is fashioned by his words and actions and all his essence from opposites. Whenever one of the two opposites is invalidated in him, he looks at destruction. The intelligent man must recognise the wisdom of finding and the wisdom of loss. He must recognise the wisdom of giving and the wisdom of withholding, and recognise the wisdom of blessing and the wisdom of vengeance, the wisdom of contraction and the wisdom of expansion, the wisdom of the lover and the wisdom of the enemy, the wisdom of the present and the wisdom of the Unseen, the wisdom of manifestation and the wisdom of concealment, the wisdom of hunger and the wisdom of being full, the wisdom of poverty and the wisdom of wealth, to what cannot be counted of the opposites by which this man is set up by this wisdom.

Know that the norms of the outward are not broken until the norms of the inward are broken because the inward is the basis of the outward. It is like that when norms are broken in the inward, they are broken in the outward. It is inevitable because whatever is in you emerges from you. The bearer of musk does not have its scent concealed, even if it is veiled in seventy veils – except for the one who cannot smell like the one who is ill and whoever is like him. When man is ill, he must cure himself and seek the cure with its people. In reality, everything is by decree and determination. "They work, and He created every comfort for him." – Hadith. The *Shara'i* are organised on the reality because every *Shari'a* is reality, and not every reality is *Shari'a*.

Know that it is *haram* for the *Rijal* to reach the place of arrival except by love of the *Rijal*. It is said that whoever has success, only wins it by winning the company of one who has had success. It is said, "This Path is traveled by people who have swept dung-heaps with their *arwah*." He said, may the Speaker be exalted!

Call on Him, humbly and secretly.

By this, concealing *dhikr* is the head of all good. It is the greatest of *'ibada*. The fruit of this immense virtue is only obtained by lords of the hearts who conceal their *dhikr* in their hearts from all that is other-than-the Beloved, even from their guardians. None except Him is aware of their hearts, from Him to them, and from them to Him as the speaker said:

The hearts of the gnostics have eyes.

They see what the lookers do not see.

They have tongues which converse intimately
about secrets, withdrawn from the Noble Scribes.

Wings fly without feathers to the *Malakut*
of the Lord of the Worlds.

He said, may Allah bless him and grant him peace,

An atom of the deeds of hearts is better
than the like of mountains of the deeds of the limbs.

He said, may Allah bless him and grant him peace,

Reflection for an hour is better
than the *'ibada* of a year. – Hadith.

This is because Allah made the heart an *Amir* over the limbs of man. Its good deeds are better than the good deeds of the limbs. Its evil deeds are greater than all the evil deeds of the limbs.

Know that part of the perfection of the attributes of generosity and their qualities is that they are generous with great generosity and ascribe it to others. This is nobler than generosity. This is only done by the one who raises his generosity above the generosity of all the generous. Generosity is among the attributes of the Generous. The Generous is one of the names of Allah, the Blessed, the Exalted. He called Himself by it and He described the slave with the opposite of this attribute. It is miserliness. However, if He wants to manifest His generosity, He is generous to His slaves, and covers their miserly attribute with His generous attribute, and He ascribes the

action to them and thanks them for it and repays them for it. They become generous by it with themselves. This is from the very limit of generosity.

Know that when the *himma* of the passing is connected to the abiding, it becomes abiding because whenever the truth enters, the false departs. When the *himma* of the abiding is connected to the passing, the seeker becomes passing and the sought is passing. The vanishing is connected to the vanishing. The false is connected to the false.

*Say: The truth has come and the falsehood has departed.
Falsehood always departs.*

The custom of Allah has passed in His creation that everything has an intermediary. Whoever obtains the intermediary obtains the thing. Whoever does not obtain the intermediary, does not obtain the thing. Everything has a father. Whoever obtains the father, obtains the child. Whoever does not obtain the father does not obtain the child. This is in all to which the name "thing" is applied.

Good has a father and evil has a father. Whoever obtains the father of good, obtains it. Whoever obtains the father of evil, obtains it. The father of good indicates it and the father of evil indicates it. Whoever keeps the company of the people of good, they guide him to it and he obtains it. Whoever keeps the company of the people of evil, they guide him to it and he obtains it. None has success except for the one who wins the company of the one who has had success. Had it not been for the intermediary, it would have gone as the intercessor said. Whoever says that he has reached something without intermediary has lied and his statement is rejected. We are speaking here about the people of beginnings, the *Muridun*. As for the people of ends, they do not see anything in existence except Him. They see Him in everything and after everything as the speaker said,

I saw my Lord with the eye of my heart.
I said, There is no doubt that You are You.
You are God. I crossed to every where to where there is
no where. There You were.
Where has no where from You, so where knows
where You are.
Illusion has no illusion of You, so illusion knows
how You are.
You encompass everything in knowledge,
so everything which I see is You.

In the annihilation of annihilation is annihilation,
and I find You in annihilation.
O my God, be kind with forgiveness! I do not hope
for other-than-You!

In the name of Allah. As Allah wills. There is no power except by Allah. Know that we are a people who do not seek anything except Allah because the seeker of blessing is veiled by it to the Blessor, and the seeker of the gift of generosity is veiled by it from the Generous because all these goals are among the portions of the self. The seeker of the portions of the self is *haram* with us in the school of the people of this Path. It is as one of them said, "Seek uprightness and do not seek the generous gift because the seeker of uprightness is drawn to perfection, and the seeker of the generous gift is drawn to error." Seeking the generous gift distracts you from Allah by the portion of yourself. It is bad *adab* with Him. The reality of this Path is *adab* with Allah. Bad *adab* is not among the qualities of the people of the presence. As the sublime presence is purified, free of imperfections, so its people are purified inwardly and outwardly from blameworthy attributes. He said, may He be exalted!

Only the purified touch it.

They have no will except what Allah, the Blessed, the Exalted! wills. They only want what their Beloved wants. Had He cast them into the punishment of *al-Jahim*, it would have been more beloved to them than anything. The generous gift has manifestation in it to creation by seeing the virtue of other than them and drawing creation to them. This is the head of trials and temptations as he said, "The aversion of creation gathers all good in it." It is as Ibn 'Ata'illah said,

Your turning to creation is your turning from Allah.

The one of this Path is not concerned with turning to creation or turning from them. All is the same with him. He does not turn to manifestation or to concealment. It is as one of them said, "Whoever is a slave of manifestation is a slave of manifestation. Whoever is a slave of concealment is a slave of concealment. For the slave of Allah, it is the same whether He manifests it or conceals it."

Part of what Shaykh Sayyidi al-'Arabi, may Allah profit us by him! counseled me is that he related from his Shaykhs like Sayyidi Ahmad al-Yamani and his like. He said, "My son, when someone comes to you to seek a need from Allah and from you, and arranges something with you,

only make a contract with the sound bargains which please your thought. Order him to give testimony to himself before witnesses. Let him bring it to you in writing and read it. If you find that it is completely firm in yourself, then that is that. If you do not find it firm as you would like, then return it to him until it is completely formed for you. Make a contract with him because according to the soundness of the contract in the outward, it is sound in the inward. Beware, beware, and again beware of making a loose contract with anyone not in writing or you will sell him the sale of the thief, and behaviour will be wrong. Allah gives success and trust is on Him.

Know my brother, that the greatest of what I tell you is that this existence is a mirror. You do not confront it with anything but that it confronts you with the very thing in that state. Part of what the Shaykh, may Allah be pleased with him! said to me is, "My son, speech is like species of birds. The bird which you resemble, its species comes to you." He also said to me, This world with the Next World is like wives. When one is present, the other is jealous and flees." Part of what Shaykh al-'Arabi, may Allah be pleased with him! said to me is, "My son, if you hear something of the meanings and do not understand it, do not compare it with what you have in yourself. Keep it until you reach it and need it and find it and Allah benefits you by it because if you relate it to what is in yourself, you will err in its meanings and be denied its profit and good."

Know that I did not see the majesty of selves with existence more cutting and swifter than two sorts. They are generosity of the self and generosity of money. I have not seen any of beauty of the self more cutting and swifter than two words: they are speech and laughter. The one of reality mentions Allah on everything. Because of that, everything is permissible for him, and you do not find him rejecting anything. The one of the *Shari'a* mentions Allah on everything and mentions creation on something. That on which he mentions Allah is permitted for him. That on which he mentions Shaytan is *haram* for him. He said, may He be exalted!

*Do not eat that over which the name of Allah
has not been mentioned.*

It is leaving the right way. It is as one of the lords of the reality said, "The people of the reality pardon us and the people of the *Shari'a* burn us." Sayyidi 'Abdu'l-Qadir al-Jilani said, "If I am a rebel in the judgement of the *Shari'a*, I obey in the knowledge of the reality."

Know that the keenness of the secret and the keenness of the intellect are only found to have their attributes dominate their essence. With the lofty secret and the lofty intellect, you only find his essence dominating his attributes. The keenness of the secret is clothed in the presence of sovereignty, and it is the garment of might and height. It presents its owner to abasement and lowness, whether he likes it or not. The lofty of intellect is clothed in the garments of the presence of slaveness. It is the garment of abasement and planting the essence is abasement. It presents its owner to might and height, whether he likes it or not. Planting the attributes is might. It bears the fruits of the essence which is abasement. Planting the essence is abasement. It bears the fruits of the attributes which are might. It is like that in man, and it is like that in existence. Things are hidden in their opposites in existence. Similarly, things are hidden in their opposites in man. Man is a copy of existence, and existence is a copy of man. Man rules existence and existence is owned by man. The kingdom of man is based on the kingdom of existence, and the kingdom of existence is based on the kingdom of man. What man wills is in existence, and what existence wills is not in man. Man uses existence as the heart uses man. The heart is the house of Allah in man. It is between the fingers of the Merciful. He turns it in every state according to the Will of the King, the Judge.

Know that all words are names of arts, and they are not the arts as all actions are acts. The names of arts are not the arts. The names give information about the arts and actions are the arts. Words are meanings, and they give information about sensory things. Actions are sensory things, and they are only based on meanings. Words are knowledges and they are the names of the action. Actions are doing, and doing without knowledge is ignorance and error.

The beginning of the beginner in its root is better than the election of the finished which has no root. He said, may He be exalted!

Mention Allah much, perhaps you will have success.

He said, may the Speaker be exalted!

The dhikr of Allah is greater.

Dhikr is the noblest of all forms of *'ibada*. It is a pair: dhikr by the tongue is outward and open, and dhikr by the heart is inward and hidden. Dhikr by the tongue belongs to the people of beginnings, and dhikr of the heart belongs to the people of ends. The reality of election is dhikr by Allah for Allah, and the *Shari'a* of election is action by Allah for Allah. Similarly, the

reality of commonness is dhikr by Allah for Allah, and the Shari'a of commonness is action by Allah for Allah.

Know that when man is by his Master and he is by good or evil, he is in the limit of perfection. When he is by other than his Master, and he is by good or evil, he is in the limit of imperfection.

Wisdom is accustomed to wisdom. As for the one who obtains wisdom and is not familiar with it so that it becomes natural for him, he has no wisdom, even had he reached what he reached in what he reached.

The door is to all good and its entrance is evil. Whoever enters the door and goes through its entrance, reaches good. Whoever does not enter the door, does not reach it.

"The Garden is surrounded by hated things." — Hadith.

It is as one of them said,

They do not cross the valley of profit
until they cross the valley of loss.

Know that when obligations fall from man's self, he begins to say to the thing, "Be!" and it is." It is the station of the source of oneness which Mawlana 'Abdu's-Salam b. Mashish sought, may Allah profit us by him and make us travel on his straight road!

Know that in these *Rijal*, the people of this Path, the station which they reach is called the station of sovereignty. It is the highest, most elevated, greatest, and most sublime of the stations in respect to the reality. It is only obtained by the favour of Allah ta'ala. In respect to the *Shari'a*, it is only obtained by lack of ceremonies. It is the station of the source of oneness which Mawlana 'Abu's-Salam b. Mashish sought, may Allah profit us by him! Amin.

Know that part of the sum of the generosity of the Master — may His praise be exalted! is that as long as man is the slave of himself or his species, he is an owned slave. When he moves from the slaveness of creation to the slaveness of Allah ta'ala, Allah, the Blessed, the Exalted! says to him, "I am

rich above your slaveness. However, when I am pleased that you be My owned slave, you are a king over My kingdom. I permit you to use it by My disposal. How can you be generous to Me with yourself, and I would then make you a slave? Far be it from Me to do that! I am more generous, and again more generous than that. Go, you are a king of My kingdom. Only what you want will be in it. A constant abiding kingdom which does not ever vanish or depart." One of them said, "They called me to their property. When I answered them, they said, 'We called you to kingdom, not property.'"

Tyranny is a great celestial majestic reality. By it, the celestial and terrestrial kingdom is established. According to the greatness of the tyranny, victory and firmness are great. Whoever does not take on the character of tyranny in knowledge and action among the kings has no kingdom. Kings are in two divisions: kings of the self and kings of the species. The flock of the kings of the self are their outward and inward limbs. The flock of the kings of the species are creation. When the king is oppressive to the flock, they yearn for him. Whenever the king is kind to the flock, the flock oppresses him. This is to the extent that it is said about tyranny that it is the *ruh* of the realities and the *ruh* of all existence. In general with all creation, whenever you confront them with majesty, they confront you with beauty. Whenever you confront them with beauty, they confront you with majesty. This is universal for your self and your species. Such is the custom of Allah in this existence. The kings of the self are in two groups. Among them is the one whose tyranny is in his inward, and his beauty is in his outward, and among them is the one whose tyranny is in his outward and his beauty is in his inward. The majesty of the first is great and his beauty is little. The beauty of the second is great and his majesty is little. The kingdom of the first is *Shar'ic* and the kingdom of the second is real. The kingdom of the first is little since he is related to creation, and the kingdom of the second is abundant, great, and immense since he is related to the Creator, may His praise be exalted!

Know that when the one of crookedness intends Allah by crookedness, that is his *'ibada*. When the one of straightness intends Allah by straightness, that is his *'ibada*, because the Lord of straightness is the Lord of crookedness, and the Lord of crookedness is the Lord of straightness. The wisdom in the sincere quest is in the goals.

Allah looks at your hearts and not your forms. — Hadith.

Know that Allah ta'ala said on the tongue of His Prophet, may Allah

bless him and grant him peace,

Whoever draws near Me by a handspan, I draw near him an arm's length. Whoever draws near Me an arm's length, I draw near him by two arms' lengths. — Hadith.

Similarly, provision is described by the attributes of its Master — you do not draw near it a handspan, but that it draws near you an arm's length. The intelligent man must be gentle to himself in his quest and be certain that all things desire man more than he desires them. He then has rest from remembering that they are provision. Help is by Allah to it.

The perfect *wali* hunts creation like hunting the bee. He strives to pluck its good and to have its sting miss him.

The gnosis of Allah is easier than everything. The gnosis of creation is more difficult than everything.

Part of what Shaykh Sayyidi al-'Arabi, may Allah be pleased with him! said to me is, "Your reaching Allah is your reaching knowledge of Him." Part of what the Shaykh, may Allah be pleased with him! said to me is, "One of the *Salihun* tested us about the one who comes and answers with the one who comes and does not answer anything with a sting. We act with this according to this. He is not that one." Sayyidi al-'Arabi said to me, "I say that our companion who came to us and our companion who did not come to us, we want to make them the same. But it was not the case." He, may Allah have mercy on him! also said, "The self is like the grain of the field. You bury it in the ugliest of things like dust in manure and it is good and its good is abundant, meaning, when your goal is Allah. Whenever the majesty of the self is great in the outward, its beauty is great in the inward commensurate with it."

There are two paths to Allah: one is a branch of the other. One is called the path of nearness and the other is called the path of distance. The path of distance is the path of norms, and the path of nearness is the path of breaking norms. The first is a branch of the second. Norms are *Shari'a* and breaking norms is reality. The *Shari'a* is part of the reality, and the *Shari'a* is the ladder of the reality. Sayyidi 'Abdu'l-Qadir al-Jilani said, "This *Shar'* was set down for those *Shara'i'*." May Allah profit us by him. Amin.

Part of what the Shaykh Sayyidi al-'Arabi counseled me, may Allah profit us by him! is a counsel which he took from his father and he used to do it. He said to me, "My son, if you have a need with one of the people of this world, the treasurer or another, beware of offering him something of this world or its like. Do not come to a mighty rich one except with the relationship of Allah and the relationship of poverty because it is higher than everything and nothing is erected for it.

Know that whoever aims for his Master, sincere in his quest, had he sought Him in stone, he would have found Him in it. He does not appear to him in *tajalli* in it until he sees Him in eye-witnessing and speaks to Him directly. That is not difficult for Allah, and it is fitting for the Adamic slave who is related to Allah, his Master. The one who obtains the treasury, only obtains it by His love and good opinion of the slaves of Allah. Whoever is forbidden, is forbidden it by bad opinion of the slaves of Allah. May Allah make us among the people of good opinion of the slaves of Allah.

Part of what Shaykh Sayyidi al-'Arabi told me, may Allah profit us by him! is about a disavowal which Shaykh Sayyidi Muhammad b. Sa'id wrote to Shaykh Sayyidi Ahmad b. 'Abdillah, may Allah profit us by all! Part of what he wrote to him was that he said to him, "I had a dream in a state which came to me. I saw that the people of the seven heavens and the people of the seven earths were all prostrating to Allah except for me. I did not prostrate. When I saw that, I objected to that in my self." His statement, "I did not prostrate," means that "I could not prostrate." He said, "When I objected to that and took my self to task for being like that, I heard a call to me from before Allah ta'ala. It called me by my name, "O so-and-so, prostration is only possible for the one who has a veil between him and Allah. As for the one from whom the veil is lifted, he has no prostration." May Allah honour us with the *dhikr* of these men and make us among those who cling to their coat-tails! Amin.

Know that the one of this Path of ours is like the *gnawi* of Sudan. According to the blackness of his colour, his price goes up. According to the whiteness of his colour, his value is cheap.

Know that part of what occurred to me in my journey is that a certain state came to me, so the attributes of Allah, may His praise be exalted! appeared in *tajalli* in myself, and in all creatures. I began to love myself and to love all creation. Whoever I saw, man or woman, old man or child, I loved him until some made me wander feeble-minded with wrong-doing and

zandaqa. They did not leave me what I had. They weighed me by what was in their inward. I also began to love animals, rivers, trees, birds, the sky and its stars, and the earth and its stones. Whenever I saw a human or inanimate of creation, I loved him and beset him until creation did not complain that I did wrong because of the force of entreaty and passion. I began to love whoever loved me and I loved whoever did not love me, and whoever recognised me and whoever did not recognise me because I saw that my essence contained existence, high and low, and all creation was part of me. It was like my limbs and extremities. My love of them appeared to me to be only love of my essence and attributes. I did not speak of anything of that. However, witnessing of my states was information. That was recognised and not hidden. Whoever did not recognise, thought that I was a lover or a wrongdoer.

Know that the evil that you do to your Lord is more than a thousand evil deeds you do to yourself.

Know that contentment and entreaty are two opposites joined in man. Whoever has contentment appear outwardly, entreaty will certainly be in his inward. Whoever has entreaty appear outwardly, will certainly have contentment inwardly. This is the *sunna* of Allah in His creation. You will not find any change in the *sunna* of Allah. This is a sound analogy. Allah knows best. Part of what I heard from the Shaykh Sayyidi al-'Arabi, may Allah be pleased with him, is that he said that he heard from his father, Shaykh Sayyidi Ahmad b. 'Abdillah that he said, "Allah ta'ala says to His slave, 'Tomorrow is the Day of Rising. My slave, will I not remove your mention from creation as a favour and a mercy from Me to you?'" I heard it like that from the Shaykh. He heard it from his father. May Allah profit us by all!

Know that the Path to Allah is two paths: the path of the letter and the path of the meaning. Ash-Shitri said,

It is a letter and all of it is meaning.
That is my love. It has no second.

It is like that with the paths. As for the path of the letter, it is the path of force, i.e. traveling. As for the path of meaning, it is the path of destruction, i.e. it is the path of attraction. However, whoever enters force, ends at destruction, and whoever enters destruction, ends at force because the letter is the meaning and the meaning is the letter. The affair of man is only set up between them. They are connected to each other. Whoever stops with one, finds the other. It is inevitable.

Part of what I heard the Shaykh, may Allah have mercy on him! say is "When the Shaykh of the *murid* dies, he is like the one who travels with good. When good dies for him, he must find another good to travel with. As for the one who says that the dead Shaykh is enough for him, that is because he has little knowledge and much ignorance.

One day the Shaykh saw me while I was eating food. He said to me, "My son, that which I see you doing is what comes between people and all secrets." He meant concern with provision.

Since I recognised the Shaykh, I had three joys. The first of them is that a man came to the Shaykh and did not find him, so he sat hoping for him until the Shaykh came, may Allah profit us by him! Then he sat before him and began to speak with the Shaykh and the Shaykh spoke with him. I was sitting with them. The man said to him, "O Sayyidi! We came to you and did not find you." He said, may Allah have mercy on him! "You came to me and did not find me. This one will fulfill it for you. Whenever we grant him, I am yours," and he pointed to me with his hand, may Allah have mercy on him. Another day, I was sitting with him and no one was with us. That hour, the Shaykh, may Allah have mercy on him! had an immense state seize him. He inclined to me as the man inclines to his child, and he removed his turban from his head. He said to me, "Let us have your head." I extended my head. He placed it on my head as it was on his head. Another day, I was sitting with him in the morning in the *Zawiyya* before his companions came to him who were accustomed to sit with us each day with the Shaykh. The Shaykh, may Allah have mercy on him, conversed with me until he said to me, "My son, had we not come everyday to you by your intention to this place, we would not have come to any of these people," i.e. those who sat with us. "My sitting here is all for your sake." I have not had any joy like these three times because of the Shaykh's concern for me. My self was more abased than that with him. I knew that Allah ta'ala had been kind with the thought of the Shaykh. Had I possessed the kingdom of the Khosraus, I would not have rejoiced at it like that. The Shaykh, may Allah have mercy on him! related to me that his grandfather Sayyidi Muhammad b. 'Abdillah, may Allah profit us by him! used to sit in the *Zawiyya* and people would often come to him until the *Zawiyya* was full. People made a path from the door of the *Zawiyya* to the Shaykh — a path in the middle of the people by which people would travel to the Shaykh. Shaykh Sayyidi Muhammad b. 'Abdillah used to say in some moments to his companions, "My son, had it not been for a man or two men for whose sake we sit in this *Zawiyya*, we would not have opened its door." The Shaykh, may Allah have mercy on him! also related to us that a man of the *Fuqara'* found a man of the *Salihun* at the sea-shore.

He greeted him and began to ask him about the paths to Allah. The man said, "Sayyidi, there are various paths to Allah." The wali said to him, "There are two paths to Allah. I think that you recognise part of one. As for the other, it is this, and he set his foot on the sea and began to walk on the water until he vanished from the eyes of man."

Know that jest is a great reality. It is among the roots of realities. Jest is faced by earnestness, and earnestness is faced by jest. I was allotted it and deserved it and took it from the Shaykh, may Allah have mercy on him! and may He profit us by him! The one of jest owns all existence and the one of earnestness does as well. It is said that the one of jest with the people of this world is swifter than the one of earnestness because Allah ta'ala related this world to jest when He said, may He be exalted!

*The life of this world is only play and amusement.
The life of this world is only deceiving enjoyment.*

The one of earnestness is rejected with the people of this world. He is heavy for them as if he were not of their species. The one of jest is accepted with the people of this world because he conforms to the whim of the selves. As the gnostic of Allah uses earnestness, so he uses jest. The opposites are equal with him as one of the gnostics of Allah said,

We are the party of Allah. Whoever meets us, our jest
is earnestness, and earnestness is our jest.

"The perfect gnostic of Allah changes in all states to obtain all desires." Ibn al-'Arabi al-Hatimi, may Allah have mercy on him and may He profit us by him! Amin, said:

The gnostic of Allah has no station.

It is like the word of Sayyidi Muhammad b. Sa'id to Sayyidi Ahmad b. 'Abdillah when Sayyidi Ahmad questioned him. He said to him, "Sayyidi, I ask you about the path of love and the path of fear. Which of them is swifter and nearer to Allah?" Sayyidi Muhammad b. Sa'id answered him, "These are stations and the people of Allah have no station." Allah ta'ala said,

People of Yathrib! You have no abiding (maqam).

May Allah profit us by all of them!

Know that gnosis of Allah remains with its people only as long as wisdom remains. Wisdom only continues with its people as long as sitting with its people remains because the wisdom of Allah with the gnosis of Allah is in the position of the ruh with the body. It is as if gnosis were the body and wisdom were its ruh. The people of the inward do not stay with the people of the outward except by the wisdom of the people of the inward. They are occupied with wisdom while their gnosis continues. The people of the outward are distracted by service from wisdom. The one who has no wisdom, has no gnosis. Whoever has no gnosis, may prefer what will harm him over what will benefit him while he is not aware.

Know that the smallest of the realities attracts the greatest of them like sitting before a gnostic of Allah appears, to the one who does not know, to be the smallest thing. It attracts what is greater than everything. It is gnosis of Allah. We ask Allah ta'ala to give us a portion by His favour and *ihsan*!

Know that the object which comes to it for sale is not like the one who comes to it without sale. The one who is by the sale, reaches it and takes it. The one who is without sale might act thoughtlessly and take something which is worth a *mithqal* and leave something which is worth a *kantar* while he is not aware.

Real arrival with its people, may Allah be pleased with them! is in every one of their states. Every arrival which comes to them is greater than the one before it. Its songs and its pleasure makes them forget the arrival which was before it. Their description is like the description of the people of the Garden. Rather, it is greater, and yet again, greater. Because of that, the garden of gnosers was so named. He said in the *Lata'if al-Minan*,

Allah has a garden in this world. Whoever enters it,
does not yearn for the garden of the Next World.

I heard the Shaykh, may Allah be pleased with him! have a man ask him for election, and he aspired to the Shaykh in it. The Shaykh, may Allah have mercy on him, said to him,

"Guarantee me lack of concern about provision, and I will guarantee that you will reach all the stations, but it is by constant sitting with me."

A stage will not reach you until creation puts you in it, and testifies that it is yours. Creation will not put you in a stage until you put yourself in it. You will not put yourself in any stage until you keep the company of its people. You will not keep the company of the people of a stage until you are a servant and a slave to the liars among its people. Such is the wisdom of Allah ta'ala and His custom which has passed in His creation. You will not find any change in the *sunna* of Allah.

Part of what Shaykh Sayyidi al-'Arabi, may Allah profit us by him! said to me is, "My son, by myself, I have not heard your voice calling me at the door of the house, 'O 'Arabi!' but that in that hour, I imagined myself like a woman who hears the voice of her child crying in the cradle. When she hears his voice, milk comes into her breasts to nurse him. Before she heard his voice, there was no milk in her breasts. Because of hearing the voice of her child, Allah brought milk into existence in her breasts with which she can nurse him. In the same way, when I hear your voice, we find what I will nurse you with, of the knowledge of Allah.

Part of what I heard from Shaykh Sayyidi al-'Arabi, may Allah profit us by him! is that he said to me, "By Allah, my son, had I seen anything for you more sublime, nearer and higher than divestment, I would have told you about it. However, with the people of this path, it is in the position of the elixir, a minute portion of which will transform into gold what is between the two lungs. Divestment is like that in this path. I heard the Shaykh, may Allah have mercy on him! say, "Fat is only bound to the illness, and the illness is only bound to fat." Part of what Shaykh Sayyidi al-'Arabi said to me, may Allah profit us by him! is, "My son, there is nothing which I have advanced to do and joined the thing and its opposite, but that it obeyed my hand. Take care if you perform an action. Do it, and do its opposite with it because no two things are not joined in a matter, but that it is set up by the permission of Allah ta'ala."

Part of what happened to me with the Shaykh Sayyidi al-'Arabi, may Allah profit us by him! is that one day he brought me to the *Qairouan* for the afternoon prayer. He intended to do the afternoon prayer without me. He stood to pray the afternoon prayer by one of the columns of the mosque. I sat near him. When he finished the prayer, I stood and sat before him. The first thing he said to me is,

"My son, as for this matter which I see you seeking, it is only obtained by what I see you fleeing. It is abasement, whether you like it or not. There is no way to it except for this. There

is no way to it except for this. There is no way to it except for this."

He said, "There was a man among the companions of Sayyidi Ahmad b. 'Abdillah, may Allah profit us by him! He was called Hajj 'Ali Susan. He wanted to rise to honour. Sayyidi Ahmad ordered him to go to Tripoli to reach Shaykh Sayyidi Muhammad b. Sa'id. He gave him his letter to give to him. When he reached him, may Allah profit us by him! he gave him the letter of Sayyidi Ahmad b. 'Abdillah. Sayyidi Muhammad b. Sa'id began to question him about Ahmad b. 'Abdillah and about his states. He said to him, 'Sayyidi, Sayyidi Ahmad b. 'Abdillah is burdened. Ask Allah to expand things for him.' He said to him, 'Be quiet. Do not say so. Allah ta'ala has loaded the boat for him. It will only go by its weight.' " He also informed that Shaykh Sayyidi 'Abdullah al-Burnawi wrote a letter to Sayyidi Ahmad al-Yamani, and he wrote him a letter in which there was the greatest great name of Allah in separated letters. Under the letters he wrote the words of Allah ta'ala,

With Us there are fetters, and a furnace, and food that chokes, and a painful punishment.

He also informed me that Shaykh Sayyidi 'Abdu'r-Rahman al-Fasi was visited by Mawlana 'Abdu's-Salam b. Mashish in a dream. He said to him, "My son, this path of ours is only obtained by abasement and something of having little of this world." May Allah profit us by all! Amin. Part of what I heard the Shaykh, may Allah have mercy on him! say is, "Between the action which is used and the action which is innate, it is as if the used one were perfect occupation, and that which is innate is half of occupation. People understand differently from that."

When man is annihilated from seeing creation and only sees Allah in them, this abasement to them is the source of might. His poverty to them is the source of wealth. His weakness to them is the source of strength. His incapacity to them is the source of power because his action with all creation is by Allah for Allah, and from Allah to Allah. He does not see other than Him, and He does not recognise other than Him. The veils of illusions are rent for him and he sees only the King, the Knowing in existence. When man is submerged in the circle of the veil, seeing creation overcomes him, and he cannot distinguish between separation and gatheredness. This abasement of his to them is abasement above abasement. His poverty to them is poverty above poverty. His weakness to them is weakness above weakness. His incapacity to them is incapacity above incapacity. It is like that with his action which he does by himself. The one who acts by himself is deluded in every case, i.e. the one occupied with himself is a slave owned by himself.

Only what emerges of it of imperfections and blameworthy actions appear on him which is not assigned or numbered because Allah created the self for you as your slave. He bestowed it on you as a mark of honour which gratitude and praise does not recognise except for what He – may His praise be exalted! praised Himself. He gave it to you so that you might seek help by it in His gnosis and service. It is your slave. You are the slave of your Master. You become its slave, conquered, easy in its hands, heedless of your Master who formed you and made you grow. Our Master, may His praise be exalted! said,

*O man! Your noble Lord did not deceive you.
He created you and formed you and shaped you,
in whatever form He wishes, He composed you.*

He said, the Blessed, the Exalted! on the tongue of His Prophet, may Allah bless him and grant him peace,

*My slave, I created things for your sake,
and I created you for My sake. Do not be distracted
by what is yours from what you belong to. – Hadith.*

So he said, may Allah bless him and grant him peace.

Allah, the Blessed, the Exalted, is One in His essence and in His attributes, and in His actions. He is gathered so that there is no separation in Him, and He is separated so that there is no gatheredness in Him. However, His gatheredness is a proof of His separation, and His separation is a proof of His gatheredness.

Our master said, "My companion is the one who is content with as little as one hair." He also said, "My companion has a shell on his outward like a turtle. The one who plays the game should not get offended, and the one who is offended should not play." One of his companions said to him, "Sayyidi. Show me how we are perplexed by the state of these people for whom the upper is overturned and returns them to the lower, and the lower returns them to the upper." The Shaykh, may Allah have mercy on him! said to him, "If you want to reach what Allah has or what creation has, you must have abasement. It is said that in it is the greatest great name of Allah. Whoever is called by it, answers, and whoever is asked by it, gives." He also said to me, "My son, do not reject any of your states in which Allah puts you."

By Allah, you continue to say: this I do good and appropriate. This is ugly and I will not do it. If you do, you do not taste election. Had Allah decreed it for you and had you tasted something of election so that you sold the cattle and lost their value in order to eat the butter. By Allah, while you are not deceived by liars and the truthful and you refuse to be deceived, you will not taste election, and you remain among the common, and you do not acquire election until you are deceived by the liar and the truthful. By Allah, had you tasted something of election, you would serve plates of food as we saw you, and you would go to the youths asking them to take it from your hand. It is hoped for you that they will take it from your hand.

Know that reflection is the best of all the aspects of 'ibada when it is gathered. When it is separated, sensory 'ibada is more fitting. He said, may He be exalted! *If you do not find water, then do tayammum with good earth.* The greatest of that by which reflection is separated is by sitting with the common. That is because they are destroyed, destroyed in the worlds of separation. Their worlds are separation and their actions are all separation growing from separation. There is no doubt that the one who sits with the one of separation is separated. He separates the one he sits with as the one of gatheredness is gathered and gathers the one who sits with him. The common are like women, children, and madmen. The ignorant *sugara'* are uglier than women, children, and madmen. Sitting with the ignorant *faqir* is like eating poison which pierces the forms. The ignorant *faqir* is the one who is pleased with himself. He is the strongest in distance from Allah, more so than the common many times over. The common is like new clay. It accepts whatever is put in it. The ignorant *faqir* is like the clay which is covered with pitch. It cannot be washed nor is it fit for good things.

Following the self has two abodes: in the abode of following the self is what is *haram*, and in another abode, following the self has in it what is *fard* and obligatory. It is like that with following the species. It has two abodes. One abode of following the species has what is *haram* in it, and another abode of following the species has what is *fard* and obligatory in it. This clarifies that when the self of the *murid* is safe and his Islam is eye-witnessing and seeing, then it is obliged for the *murid* to follow himself, and it is *haram* for him to follow his species in this station. As long as the Islam of the *murid* is from the proof and exposition, it is *haram* for him to follow his self and he must follow his species, of the people of his art. That is because the Islam of eye-witnessing is the greatest *dhikr*. The self does not acquire the greatest *dhikr* until the self is annihilated and Allah goes on. When he follows himself after annihilation, he follows Allah. When he follows himself before, he follows the false. He said, may He be exalted! *What is after the truth except error?*

The key of following the self is following the species, i.e. the intermediaries. Had it not been for the intermediary, He would have gone as the Intercessor said. Similarly, the key of following your species, i.e. the springs, is your following yourself. It is said, "How can the one who is not taught teach?" Or the one who has not obtained purification of himself, how can another be purified by his hand?

Know that the Shaykh informed us from his father, may Allah profit us by all! that he used to say, "When you find the *murid* who mentions Allah in all matters, know that he has won and obtained."

The terrestrial realities are a pair: basic and metaphorical. It is like that with celestial realities. They are a pair: basic and metaphorical. That is because whatever appears to sensory things of beauty is metaphorical as whatever appears to meanings of majesty is metaphorical. Whatever appears to meanings of beauty is basic as whatever appears to sensory things of majesty is basic. That is because all meanings are beautiful basically, and whatever appears on meanings of majesty comes to them by their proximity to sensory things. Similarly, all sensory things are majestic basically, and whatever appears on sensory things of beauty comes to them from their proximity to meanings. Glory be to the One who made light only based on darkness as He made darkness only based on light. Glory be to the Wise, the Knowing.

Know that all election is exaltation basically and in the branches. The beginning of the seekers of election is exaltation, and their ends is to it. Exaltation of the beginning is *Shar'ic*, metaphorical, and exaltation of the end is real by force. If you wish, you could say that exaltation of the beginnings belongs to the people of Allah and exaltation of the end is by Allah for Allah without intermediary or fault. If you wish, you could say that exaltation of the beginning belongs to the Path and its people, and exaltation of the end belongs to all the reality. If you wish, you could say that exaltation of the beginning is by the self for the species from behind a veil, and exaltation of the end is by Allah for Allah after other is gone or the veil is pierced.

Know that all the people of the outward and the people of the inward are the people of the *Shari'a* seeking the realities, i.e. among those who turn to seek Allah. However, the *Shara'i* of the people of the outward is majestic to themselves, beautiful to creation, and the people of the inward are the reverse. Their *Shara'i* are beautiful to themselves, majestic to creation. The

custom of Allah has passed in His creation that the realities emerge according to *Shara'i* as the speaker said,

You pluck the fruits of what you plant.
This is the custom of the age.

Shara'i are roots. It is as if the realities were branches and fruits. This is part of His generosity, may He be exalted! which He showed to His Adamic slave and gave him this great privilege above other than him among His creatures, may He be exalted! He made all matters matters of the selves, and matters of existence and what existence contains only emerges according to the will of the Adamic, good and evil. The will of creation in the reality only emerges in agreement with the will of Allah without a doubt. However, the outward demands that Allah, may His praise be exalted! not leave the slave a proof against Him since He gave him intellect and judged on Himself, may His praise be exalted! His word, may He be exalted!

He will give you all you ask Him. If you count the blessing of Allah, you will not be able to number it.

He said, may He be exalted!

*He will repay them for what they were describing.
He is Wise, Knowing.*

The generous is beautiful outwardly, majestic inwardly. The miser is majestic outwardly, beautiful inwardly. The generous is celestial outwardly, terrestrial inwardly. The miser is terrestrial outwardly, celestial inwardly. The generous is the meaning of the senses and sensory of meaning. The miser is sensory of the senses, meaning of meaning. The generous has his freedom outwardly and his slaveness inwardly. The miser has his slaveness outwardly and his freedom inwardly. The light of the generous is in his outward, and his darkness is in his inward. The darkness of the miser is in his outward and his light is in his inward. The kingdom of the generous is in his outward and his property is in his inward. The property of the miser is in his outward and his kingdom is in his inward. By this analogy, increase is obtained in gnosis of the self. When increase in gnosis of the self is obtained, increase in gnosis of Allah is obtained according to it without a doubt in every case.

Know that when the senses and meaning are equal in the *faqir* who turns to Allah so they are the same for him, he begins to twist existence,

high and low as he twists the cord of palm. The balance of the senses and the meaning is the balance of might and abasement, and the balance of good and evil, the balance of contraction and expansion, the balance of praise and blame, the balance of giving and withholding, the balance of enemy and lover, the balance of nearness and distance, the balance of majesty and beauty, the balance of advance and retreat, the balance of height and lowness, the balance of king and slave to what has no end of opposites.

Know that Allah is with the people of the terrestrials wherever they are, however they are. Look at the flour. "The flour which is from four *rotl* is pinched into 40 *kantar*." That comes from the low. That is because all the terrestrial is abased. He said, may He be exalted!

*We desired to be kind to those who are abased in the earth
and to make them leaders, and to make them the inheritors,
and to strengthen them in the earth.*

I heard the Shaykh, may Allah profit us by him! say, "With the people of the outward, a community enriches a man and one man does not enrich a community. With the people of the inward, one man enriches a community and a community does not enrich one man."

Know that meanings are roots and sensory things are branches. Sensory things are only set up by meanings as branches are only set up by roots. Such is the custom of Allah, and Allah does what He wills.

The increase of the people of the inward is decrease with the people of the outward as increase with the people of the outward is decrease with the people of the inward. All is increase with the people who join the outward and the inward. There is no decrease. That is when they recognise that increase is one divine timeless substance in after-endless-time. Sometimes it rises in the outward, and sometimes it rises in the inward. When it is presented in the outward, it is sensory, and when it is presented in the inward, it is meaning. If you wish, you could say that it is *Shari'a* in the outward and reality in the inward. If you wish, you could say that it is majesty in the outward and beauty in the inward. If you wish, you could say separation in the outward and gatheredness in the inward. If you wish, you could say slaveness-property in the outward and freedom-kingdom in the inward. It is like that to what cannot be counted of the varieties of its appearance.

Know that the key of breaking norms in might by Allah is breaking norms by abasement to Allah. Abasement to Allah is abasement to the slaves of Allah. Abasement to Allah from the slaves is a wisdom which attracts might by Allah from Allah as power. Wisdom is slaveness. There is no doubt that slaveness is the key of the treasures of sovereignty. He said, may He be exalted!

Whoever is given wisdom, is given much good.

He said in the *Hikam*,

How can norms be broken for you when you have not
broken the norms in yourself.

If you want creation to confront you with action, even yourself, then confront them with it. They will confront you with it. It is like that if you want creation to confront you with speech, even yourself, confront them with it, they will confront you with it. Whenever speech passes, it is action. Whenever action passes, it is speech. Even silence is part of action although speech with yourself may be inward of meaning and by the core. It may also be outward by the tongue. With creation, speech is only outward by the tongue. Whoever you confront with silence, he will certainly confront you with another action. Whoever you confront with speech, he will certainly only confront you with another speech. This is the custom of Allah in His creation. In some moments, the matter is different from this. If you confront him with action, he confronts you with speech. If you confront him with speech, he confronts you with action. The first aspect occurs more than this. All is sound.

The people of the outward turn to seeking election by action. They obtain it by the Name so that they obtain disposal of the outward of all existence by that. They have no portion in the inward. The people of the inward turn to seeking election by speech. They obtain it by action. They obtain disposal of the unseen things of all existence by that. They have no portion in the outward. The people who join between the outward and the inward turn to seek election by the Name and by action. They obtain election in Name and action. They acquire disposal of knowledge and action by speech and deed. They use existence, outward and inward, unseen and present, celestial and terrestrial. May Allah provide us with love of all and make us among those who travel their Road by His favour. Amin.

Know that the Shaykh is the door of Allah for the *murid*, and he is the source of the veil. Similarly, the *murid* is the door of Allah for the Shaykh, and he is also the source of the veil because the door is the source of the veil. The people of the seven heavens, the people of the seven earths, the people of the Throne, the people of the Pen, and the people of the Footstool are all doors for the Shaykh. He enters from whichever one he likes to Allah. This is different from the *murid* who only has one door to Allah. It is the door of his Shaykh. If he enters by it, it is that. If not, he is rejected and driven away. That is because the Shaykh had the talisman of the treasury of himself opened to him. The self is equal to existence, and it is opposite existence. When he owns himself, by it he owns existence. When he owns existence, by it, he owns himself. There is no doubt that whoever is permitted to come to Allah from the doors of himself, it is permitted to him to come in by all the doors of existence. He enters by whatever doors he likes because the doors of the Garden of the Next World are eight, and the doors of the Garden of seeing and eye-witnessing have no limit, number or end. He said, may He be exalted!

Wherever you turn, there is the Face of Allah.

We say that existence is entered by the doors of the self and the self is entered by the doors of existence. That is like the *murid* with the Shaykhs. The *Murids* do not enter themselves until they possess them from the doors of existence, and they are the Shaykhs. The Shaykhs do not enter existence and its people, i.e. the springs and others, until they possess them from the doors of themselves. The doors of the self enter on existence, and the doors of existence enter on the self.

This Path of ours is the path of *Shara'i'*, and its results are the realities. For that reason, it is called inward. Its name is based on its results. Its opposite is the path of the outward. It is a path of reality and its results are *Shara'i'*. For that reason, it is called the path of the outward. Its name is based on its results. The people of the inward seek *Shara'i'* and their seeking is realities. The people of the outward are the reverse. They seek realities and their seeking is *Shara'i'*. The people who join the outward and the inward seek *Shara'i'* as they seek realities. Their seeking is realities when they seek *Shara'i'*. In the book of Abu Musa al-Ash'ari, we found,

Wrong actions are decreased by *dhikru'llah* and inner eyes and hearts are wiped out. *Dhikru'llah* is better than everything. The sun of the hearts does not withdraw.

Know that there are two wines: the wine of slaveness and the wine of freedom. The wine of slaveness is majestic and the wine of freedom is beautiful. If you wish, you could say that these two wines are one wine. However, it varies. Sometimes it is majesty and sometimes it is beauty. Sometimes it is senses and sometimes it is meaning. Sometimes it is essence and sometimes it is attributes. The place of its change is the hearts. After the hearts, its effect appears on forms. After forms, their effect appears on existence, high and low. The heart is the house of Allah and the spring of secrets and lights. It is the element of all *tajalliyat*, i.e. the *tajalliyat* of existence and what it contains, rather the *tajalliyat* of all reality.

Know that when man speaks, his call is limited. When he is silent, his *himma* is great above all *himma*. Because of this meaning, silence is nobler than speech. If speech is silver, silence is golden.

Know that all creation are drunk. Their intoxication has two descriptions: some people are drunk on the wine of beauty and others are drunk on the wine of majesty. The wine of beauty is from the element of *arwah*. The wine of majesty is from the element of forms. These are two wines. There is no third. All people are drunk by them. Whoever is not intoxicated by the wine of beauty, is drunk with the wine of majesty. There is no more. There is only this one or that one. Whoever has his *ruh* overcome his body is drunk with the wine of beauty. Whoever has his body overcome his *ruh* is drunk with the wine of majesty. By these two wines, the existence of the man is set up, i.e. the Adamic man. By the existence of this man, the existence of existence is set up. Had intoxication been non-existent in man, man would have vanished. Had man vanished, existence would have vanished. The existence of man is based on the existence of intoxication with wine as the existence of existence is based on the existence of man. The people of the wine of beauty are keys because their wine is related to Allah, and the people of the wine of majesty are slaves because their wine is related to creation, even if all is by Allah and what Allah relates to His creation is for Allah by Allah.

Know that whoever comes to the door of his Master in wisdom by choice, must come to the door of power by choice. Whoever does not answer the call of *ihsan*, will certainly answer the call of the Sultan. Wisdom is His wisdom, may He be exalted! Allah related it to creation as a gift and a favour from Him to him. Similarly, power is His power, may He be exalted! Allah ta'ala related it to Himself as justice from Him by Him to him. It is as if wisdom were *Shari'a* and power were reality. All wisdom and power are attributes of Allah.

Speech is beautiful for creation, majesty for yourself. Silence is beauty for yourself, majesty for creation. Speech is also majesty-separation for the self. Because of that, the speaker is limited. Silence is beauty-gatheredness for the self. Because of that, the value of the height of the *himma* of its owner is not perceived.

The common are the people who bear discomfort. The elite are the people of rest from discomfort. The elite of the elite sometimes bear discomfort and sometimes do not bear discomfort. The common are veiled by occupation with discomfort from the Creator of discomfort, and the elite are veiled by occupation with the Creator of discomfort from discomfort and from the people of discomfort. The elite of the elite are not veiled by their occupation with discomfort from the Creator of discomfort as they are not veiled by occupation with the Creator of discomfort from occupation with discomfort.

If you want to understand the words of actual poverty, it is like the one who learns the indication. He shoots the gun and does not control it and repeats and does not control it. He again repeats and does not control it until he is accustomed to it. In that, he begins to hit it and does not ever miss because whoever does not err, does not hit the mark. Whoever is not corrupt, is not mended. Whoever is not crooked, is not made straight. Whoever is not abased, does not become mighty. The custom of Allah has preceded in His creation that things only issue from their opposites. However, men vary in leadership. The bold obtains pleasure. Ash-Shitri said,

Overcome it with the foot, and the stream will begin
to fear you, O leader.

Sayyidi 'Abdu'l-Qadir al-Jilani, said,

Only the brave fighters obtain it.

Ash-Shadhili, may Allah have mercy on him! said,

O Allah, You have sentenced the people to abasement
until they become mighty.

The abasement of beginnings is until the might of ends is obtained. The poet said,

The end of love is pleasure and its beginning is like jest.

Know that sensory election is not *halal* until you obtain the meaning, and election of meaning is not *halal* until you obtain the sensory. Sensory meaning is only obtained by sensory things, and the meaning is only obtained by the meaning.

Expansion has people and contraction has people. As for the people of expansion, when contraction confronts them, they are increased in expansion over expansion. When the people of contraction are confronted by expansion, it increases them in contraction over contraction. Contraction with the people of existence is the source of expansion, and expansion with the people of contraction is the source of contraction.

Know that the manifestations of Allah ta'ala to His slave are two: the manifestation of the essence and the manifestation of the attributes to the common and to the elite.

I heard the Shaykh, may Allah be pleased with him! say, "We are a people who do not relinquish the aloes to the fire until it is not good for anything, then we relinquish it to the fire." I heard him say, "Whoever you exalt, exalts you, and whoever you abase, abases you, except for yourself and your money. Whenever you exalt them, they abase you, and whenever you abase them, they exalt you." I heard him say, "Man serves occupations and nothing of it appears to him. He repeats and again repeats. Nothing appears to him until Allah sees sincerity in him in seeking that thing. Then Allah commands that thing to obey him so that that thing is obedient in his hands." I heard him say,

The *faqir* in his affairs is like the one who hunts with the lion.
All things fear him and he does not fear anything.

I heard him say,

The *faqir* is not a *faqir* until he is like a rotten bone
which the dog does not desire.

He also said,

My companion is the one who is astute, because I do not sit
with my companions except to learn astuteness.

Know that this existence is based on things and their opposites. Allah created a pair of everything: the thing and its opposite. Part of the sum of that is that Allah, the Blessed, the Exalted! created knowledge and ignorance. Knowledge only appears by ignorance, and ignorance only appears by knowledge. Whenever you describe yourself with knowledge, you receive ignorance. Whenever you are described by ignorance, you obtain knowledge. It is like that with all things. Whenever you are described by a thing or do it, you acquire its opposite, whether you like it or not. It is like hunger and being full. The one of hunger must be full, and the one of being full must have hunger, whether he likes it or not.

Know, my brother, that in every country it only dresses you in its clothes: you are not dressed in its clothes until it divests you of the clothes which were on you, i.e. clothes other than its clothes, whether you like it or not, in senses and meaning.

And the great Shaykhs who we trust say that this relation is only confirmed for the one who has this world on a balanced scale. Whether he has it or not does not matter to him and he gets from it according to how it is out of his hand and his heart. Part of what our master said to me is,

The *faqir* is the one who has many mudholes. According to the greatest of his mudholes, opening exists. Whoever does not get stuck is not a *faqir*. It is like the people of this world. If the one of this world does not get stuck, he does not have anything opened to him in it. The signs of sincerity in occupations is getting stuck in it. The opening and result is according to the mudhole.

Part of what I heard him say is, "The spring does not drink. The distant one benefits by it more than it." The custom of Allah has passed in that. It is like that with the *wali*. The distant benefits from him more, and his near ones are forbidden more of the good of the *wali* as the speaker said, "Whoever visits me, does not ask for my neighbourhood." Part of what I heard him say is, "When misfortune descends on the very poor it is like an ember of fire which falls on water. When misfortune descends on the outrageous, it is like an ember falling on flax." I heard him say, "Stupidity on this path of ours is the source of intelligence, and intelligence and modesty in this path of ours is the source of stupidity because the shy and the proud do not learn this knowledge as the Beloved said, "O Allah! Increase me in bewilderment in you!"

Our master said to me, "When your opinion of anyone is good, your opinion of yourself is good. When your opinion of anyone is bad, your opinion of yourself is bad. If you are generous to anyone, you are generous to yourself. If you deprive anyone, you deprive yourself. If you elevate any of the slaves of Allah, you elevate yourself. If you lower any of the slaves of Allah, you lower yourself. It is like this." Part of what our master also counseled me is that he said to me, "My son, do not look a lot at creation because the glance at creation stops the intellect and separates from Allah because creation is from water. Whenever you look a lot at water while you are crossing the valley, i.e. in the middle of it, your intellect reels and your vision is scattered. It is like that with creation. Beware of looking at them. Allah gives success."

We only found all good gathered in withdrawal from creation. If we wrote about the virtue of withdrawal, it would fill what is between the heaven and the earth. We would not reach its worth. I heard him say, "The *murid* with the Shaykh is like the one who looks in the mirror. When he turns to it with his face blackened, only the black appears to him in it. When he turns to it with a white face, only the white appears to him in it. It is like that with the *murid*. When he looks at the Shaykh and turns to him with the eye of perfection, he only finds the limit of perfection in him. If he turns to him with the eye of imperfection, he only finds imperfection in him. It is like this. When the glance in the Shaykh is perfect, it finds perfection in the Shaykh." Part of what the Shaykh, may Allah be pleased with him! said to me is, "My son, the *faqir* is like the one who is struck by a camel. You only find him occupied with himself, because of the shock on his side, from other-than-him." Part of what I heard our master say is, "The *murid-faqir* who mixes with creation has ease fall from him like the blood-clot which falls from man's blood. He is not rescued in mixing with people when that state is judged for him. He does not find a way to flee except when he is silent, in control of his tongue. If not, he is rarely saved from them. Might is in fleeing from them." Part of what the Shaykh, may Allah be pleased with him! said to me when he saw me beginning in divestment is that he said to me, "This state of yours, my son, has two states gathered in it: manifestation and concealment." He said to me, "I only inform you about this matter so that you might benefit by the information of this state of yours, Allah willing." Part of what the Shaykh, may Allah be pleased with him! said to me is, "My son, in the morning, all things seek you, good and evil. If you are the master of things, you take the good and turn away from the evil. If things are your master, when the good overcomes you, you are destroyed and parted from your Master, and when the evil overcomes you, you are destroyed and parted from the door of your Master because man is the bride of kingdom and all things desire him. All that is in existence desires him because all things

which are in existence are owned by him since all things were created for this man.

The *murid* should not be silent before the Shaykh. The shy and the proud do not learn knowledge because the silent *murid* before the Shaykh is like the child who does not speak. His parents do not know what is wrong with him because the cure only descends on the disease. When man speaks of his disease, he finds one who will guide him to its cure.

Part of what our master said to me is, "My son, as long as you mix with creation, this occupation will never be pure for you."

The Sultanate has two aspects: the Sultanate of selves and the Sultanate of money. The Sultanate of selves is descent. After the end of lowering, you rise to the end of rising, whether its master likes it or not. The Sultanate of money rises on high. After the end of rising, it descends to the end of lowering, whether its master likes it or not. The Sultanate of the selves is reality and the Sultanate of money is *Shari'a*. What a difference between the noble horse and the donkey. Between them is what is between this world and the Next World. It is related from Shaykh Sayyidi Muhammad b. Nasir, may Allah profit us by him! that a man came to him and said, "Sayyidi, I desire from Allah and from you that you direct me to a Shaykh who is perfect." He said to him, "My son! look. Whoever has a perfect *murid*, he is your perfect Shaykh." I heard the Shaykh, may Allah be pleased with him! say the like of that.

Use of power is use of gatheredness as use of wisdom is use of separation. The one of gatheredness says to the thing, "Be!" and it is by oneness. The one of separation says to the thing, "Be!" and it is by duality. Use of wisdom is only with the common. Use of power is only with the elite. Use of them together, by wisdom in its moment and by power in its moment, is with the elite of the elite. Wisdom is His wisdom, may He be exalted! He created the Adamic slave and gave it to him as a favour from Him to him. Power is His power, may He be exalted! He gave it to His elite, may He be exalted! He only gives use of it to those of His slaves whom He makes enter His presence among the elite or the elite of the elite. As for the one who does not enter the presence, i.e. the common, they have no portion in use of power. Use of wisdom is enough for them. Wisdom is His wisdom, may He be exalted! Power is His power, may He be exalted! Glory be to the One who made the elite elite and who made the common common by His wisdom and power.

Know that the basis of the beauty of the reality in the station of the end is the majesty of the *Shari'a* in the station of the beginning. The basis of the majesty of the *Shari'a* in the station of the end of the end is the beauty of the reality in the station of the end. According to what the *murid* takes of the majesty of the *Shari'a* of the beginnings, he takes from the beauty of the reality of the end commensurate with that. According to what he takes of the beauty of the reality of the end, he takes of the majesty of the *Shari'a* of the end of the end commensurate with it. Whoever has no majesty in his beginning, has no beauty in his end, and whoever has no beauty in his end, has no majesty in the end of his end. The author of the Laws said in this meaning,

Whoever claims to witness beauty before he acquires adab
by majesty, reject him – he is a *Dajjal*.

Know that whoever is described by one of the attributes of Allah, all creation flees from him and he remains alone. That is because Allah *ta'ala* is alone. Because of that, whoever is described by one of the attributes of Allah in any state, remains alone, and none of creation comes to him. Similarly, whoever is described by one of the attributes of the slaves, all creation comes to him and accepts him. Everything rejects the one described by Allah's attributes because he is described by the attribute of the people of *shirk* in their opinion. We seek refuge with Allah! Because of that everything rejects him. The one described by the attributes of the slaves enters the protection of his Master. For this reason, everything gives him shelter.

O this world of Mine! Serve whoever serves Me and tire
whoever serves you. – Hadith.

Whoever is described by the attribute of slaveness serves his Master in every state, so everything serves him. The one who is described by the attribute of the Master serves himself, and it is his appetite in every case, so everything flees from him. Here we are speaking about the people of the veil who are by themselves, and not the people of eye-witnessing who are by their Lord. The people of the veil are with the will of themselves, and the people of eye-witnessing are with the will of their Lord. Their actions, words, and will are opened by the actions of Allah, the words of Allah, and the will of Allah. They are not with high or low. They are with what issues to them from their Master. They do not choose a state, and they do not prefer one state over another state. Things and their opposites are equal with them: might and abasement, giving and withholding, expansion and contraction, sweetness and bitterness, good and evil. May Allah provide us with their love by His favour and *ihsan* because whoever loves a people is gathered with them. – Hadith.

The people of outward cultivation say about the cultivation of the land of existence: whoever is killed by thirst is brought to life by water, and whoever is killed by water is not brought to life by thirst. We say about the inward cultivation in the fields of the selves: whoever is killed by majesty, is brought to life by beauty, and whoever is killed by beauty, is not brought to life by majesty. Whoever is killed by yearning, is brought to life by love, and whoever is killed by love, is not brought to life by yearning. Whoever is killed by separation is brought to life by gatheredness, and whoever is killed by gatheredness, is not brought to life by separation. Whoever is killed by the essence, is brought to life by the attributes, and whoever is killed by the attributes, is not brought to life by the essence. Whoever is killed by abasement, is brought to life by might, and whoever is killed by might, is not brought to life by abasement. Whoever is killed by the attribute of slaveness, is brought to life by the attribute of sovereignty, and whoever is killed by the attribute of sovereignty, is not brought to life by the attribute of slaveness. It is like that.

Whoever has increase weak for him among the people of norms, or among the people of breaking norms, must break norms in norms or in breaking norms. That is because the illness is the source of the cure, and the cure is the source of the illness. This is for the one who is by Allah and for Allah. A man asked one of the gnostics and said to him, "Sayyidi, when is the disease of the self its cure?" He said to him, "The illness of the self is its cure when it opposes its passion." Whoever wants to break norms in norms or in breaking norms. May Allah have mercy on the speaker, "My cure is with what is in the illness." The result is that whoever does not break norms in norms or in breaking norms, has no portion in breaking norms.

Know that annihilation has two aspects: annihilation of existence by force, and it is the annihilation of the common, and annihilation of the self by choice, and it is the annihilation of the elite. The annihilation of the common is that existence annihilates them by force and swallows them up inside it. The annihilation of the elite is that they annihilate existence by force and swallow it up inside of them. Existence is opposite you, and you are opposite it. Either you annihilate it by Allah by choice from you, force on it, or if you do not do that, then it annihilates you by choice from it, and force on you. Whoever does not answer the call of the good with the elite, answers the call of the Sultan in the company of the common. What a difference between the one who is driven by graciousness and the one who is driven by the chains of affliction. Shaykh ash-Shitri said to one of his companions,

If you are aware of existence, it shines in your essence.
It slips in and must be rejected.
It threatens you with your attributes.

There is no distinction between the common and the elite except that the elite are the slaves of Allah who possess existence by Allah so that existence is their slave. They use it as they like. The common are the reverse. They are the slaves of existence. Existence owns them so that existence is their king. It uses them as it likes. May Allah have mercy on Ibn al-Farid when he said,

You are slain by what you love,

so look at yourself in passion and at whom you choose. Do not look at the slaveness of phenomenal beings. Look at the slaveness of the Maker of being and reflect!

The existence of the fruits of actions demands the absence of the fruits of words. Similarly, the existence of the fruits of words demands the absence of the fruits of actions. That is because the substance is one. However, sometimes it appears as sensory actions and sometimes it changes and appears as words and meanings. What is meant by fruits here, means gifts, i.e. the gifts of knowledge and the gifts of action which come on the people of election from the presence of the unseen worlds from the element of contemplation and eye-witnessing. They come as we said. Sometimes they come to them as words and knowledges, and sometimes they come on them as actions and deed. This change is part of the perfection of its beauty and its radiance. The poet said,

My goal in love is that I become coloured.

It is what is called the *waridat*. It is also called *gnoses*. It is also called *tastes*. It is only found by pure *tawhid* from the source of certainty or by the truth of certainty from the people of the source of certainty by Allah and the people of the truth of certainty for Allah, and no more.

Part of the attributes of the perfect gnostic of Allah is that he uses existence in all his states. When he is in the state of gatheredness, he uses gatheredness as power as when he strikes with the club. He allocates whatever he is entrusted with and he does not turn to detail. When he is in the state of separation, he uses separation as wisdom like a sharp knife in the hand of the cupper. He removes hair from the head while the owner of the head is asleep and is not aware of it. If the gnostic does not use it by wisdom, as he uses it by power, and use it by power as he uses it by wisdom,

then he is imperfect by wisdom in abasement and slaveness, and by power in might and freedom. It is like that. We saw our Shaykhs and heard from them that they were like that as well as the Shaykhs of our Shaykhs, may Allah be pleased with all of them. The Shaykh of our Shaykh, Sayyidi 'Abdu'r-Rahman al-Majdhub, may Allah be pleased with him! said in this meaning,

Poor and rich, and a praiser and I am not a beginner in this state — left and right untied. I hit by this and that.

Whoever desires actions, must plant the field of actions. They are the outward of separation. The fruits of the field of separation are actions. It is like that with whoever desires knowledges and words. He must plant the field of words. It is the inward of gatheredness. The fruits of the field of gatheredness are knowledge and words. The distinction between knowledge and words is that knowledges are what are seen by the eye, and words are heard by the ear, and it is said, by the tongue. Similarly, the distinction between deeds and actions is that deeds are *Shara'i* and plants, and actions are their realities and fruits. Planting separation has the fruits of actions, and planting gatheredness has the fruits of knowledges. Separation may be planted by knowledge in some moments and gatheredness may be planted by actions in some moments. However, this is rare, and authority belongs to the dominant. The poet said,

You pluck the fruits of what you plant.
This is the custom of the age.

These two plantings are the planting of separation and the planting of gatheredness. Each of them has people and a group. They do not recognise the other. Planting actions is only set up by planting knowledges, and planting knowledges is only set up by planting actions. However, most *himmas* are connected to one. They want the other and they are not aware of it in themselves.

Your love of the thing blinds and deafens you. — Hadith.

Only the gnostic of Allah with perfect gnosis joins between the arrival and gnosis of both of them. They are few. He is the one whose separation does not veil him to his gatheredness, and his gatheredness does not veil him to his separation. His annihilation does not veil him to his going-on, and his going-on does not veil him to his annihilation. His distance does not veil him to his nearness, and his nearness does not veil him to his distance. His knowledge does not veil him to his action, and his action does not veil him to his knowledge. His majesty does not veil him to his beauty, and his

beauty does not veil him to his majesty. His essence does not veil him to his attributes, and his attributes do not veil him to his essence. All these stages basically are only joined for the one who Allah has made an interspace between two seas: the sea of the *Shari'a* and the sea of the reality. We ask Allah ta'ala to open our eyes and to unveil us to them so that we do not put them in the middle of creation because they are the *Khalifs* of Allah in the earth, may Allah be pleased with all of them!

Know that the outward and the inward are not paths. They are two stations. Allah, the Blessed, the Exalted, says,

O people of Yathrib! You have no abiding (maqam).

However, whoever wants breaking norms in action, must pursue the outward *Shara'i*. Planting outward *Shara'i* bears the fruits of actions. That is because actions are darkness, and the element of darkness is separation. Similarly, whoever wants to break norms in knowledges, the knowledges of information and the knowledges of eye-witnessing, he must pursue inward realities. Planting inward realities bears the fruit of knowledges. That is because knowledges are light, and the element of light is gatheredness. The gnostic of Allah has no need of the fruits of actions of separation as he has no need of the fruits of the knowledges of gatheredness. Constantly, he is neither with gatheredness nor separation. He is always with Allah. The one who is truly with Allah, his attributes exist with those that exist and are absent with those who are absent, alive with the living, dead with the dead. In each state in existence, or its opposite, he is with the people of that state or with the people of its opposite. That is because Allah, may His praise be exalted! covered his attributes with His attributes and his description with His description, may He be exalted! Part of His attributes and His description, may He be exalted! is that *Everyday He is in some affair*. As the attributes of Allah have no end, so the attributes of the slave who is by Allah have no end. The matter is above what the tongues can describe. Expression is lacking and exhausted. Only Allah knows this matter according to its reality. Success is by Allah.

This matter which occurred between me and Sayyidi al-'Arabi, may Allah profit us by him! had the wisdom of Allah appear in it. It did not pity me or him in spite of me and in spite of him. There is no way to repel His judgement, may He be exalted! and there is no modifying His command. Glory be to the Wise, the Knowing! This matter occurred to me with my parents, i.e. my natural parents as it occurred to me with my parents in the *din*. I considered that and I examined it closely. We did not find that it issued from me or from them. That, as we said, was the wisdom of Allah

then he is imperfect by wisdom in abasement and slaveness, and by power in might and freedom. It is like that. We saw our Shaykhs and heard from them that they were like that as well as the Shaykhs of our Shaykhs, may Allah be pleased with all of them. The Shaykh of our Shaykh, Sayyidi 'Abdu'r-Rahman al-Majdhub, may Allah be pleased with him! said in this meaning,

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These two plantings are the planting of separation and the planting of gatheredness. Each of them has people and a group. They do not recognise the other. Planting actions is only set up by planting knowledges, and planting knowledges is only set up by planting actions. However, most *himmas* are connected to one. They want the other and they are not aware of it in themselves.

Your love of the thing blinds and deafens you. – Hadith.

Only the gnostic of Allah with perfect gnosis joins between the arrival and gnosis of both of them. They are few. He is the one whose separation does not veil him to his gatheredness, and his gatheredness does not veil him to his separation. His annihilation does not veil him to his going-on, and his going-on does not veil him to his annihilation. His distance does not veil him to his nearness, and his nearness does not veil him to his distance. His knowledge does not veil him to his action, and his action does not veil him to his knowledge. His majesty does not veil him to his beauty, and his

beauty does not veil him to his majesty. His essence does not veil him to his attributes, and his attributes do not veil him to his essence. All these stages basically are only joined for the one who Allah has made an interspace between two seas: the sea of the *Shari'a* and the sea of the reality. We ask Allah ta'ala to open our eyes and to unveil us to them so that we do not put them in the middle of creation because they are the *Khalifs* of Allah in the earth, may Allah be pleased with all of them!

Know that the outward and the inward are not paths. They are two stations. Allah, the Blessed, the Exalted, says,

O people of Yathrib! You have no abiding (maqam).

However, whoever wants breaking norms in action, must pursue the outward *Shara'i*. Planting outward *Shara'i* bears the fruits of actions. That is because actions are darkness, and the element of darkness is separation. Similarly, whoever wants to break norms in knowledges, the knowledges of information and the knowledges of eye-witnessing, he must pursue inward realities. Planting inward realities bears the fruit of knowledges. That is because knowledges are light, and the element of light is gatheredness. The gnostic of Allah has no need of the fruits of actions of separation as he has no need of the fruits of the knowledges of gatheredness. Constantly, he is neither with gatheredness nor separation. He is always with Allah. The one who is truly with Allah, his attributes exist with those that exist and are absent with those who are absent, alive with the living, dead with the dead. In each state in existence, or its opposite, he is with the people of that state or with the people of its opposite. That is because Allah, may His praise be exalted! covered his attributes with His attributes and his description with His description, may He be exalted! Part of His attributes and His description, may He be exalted! is that *Everyday He is in some affair*. As the attributes of Allah have no end, so the attributes of the slave who is by Allah have no end. The matter is above what the tongues can describe. Expression is lacking and exhausted. Only Allah knows this matter according to its reality. Success is by Allah.

This matter which occurred between me and Sayyidi al-'Arabi, may Allah profit us by him! had the wisdom of Allah appear in it. It did not pity me or him in spite of me and in spite of him. There is no way to repel His judgement, may He be exalted! and there is no modifying His command. Glory be to the Wise, the Knowing! This matter occurred to me with my parents, i.e. my natural parents as it occurred to me with my parents in the *din*. I considered that and I examined it closely. We did not find that it issued from me or from them. That, as we said, was the wisdom of Allah

manifesting itself. That was in spite of me and in spite of them. It had no pity on me or on them. Glory be to the One who comes between a man and his heart! However, by Allah! I knew and was certain that it was from my perfection when Allah, the Blessed, the Exalted! wanted to increase me and them in good, blessings, and generosity. Only the one who has a dark inner eye ignores that the perfection of good, bounty, increase of knowledge, action, and gnosis of Allah is in this matter which appeared between me and him. We seek refuge with Allah! Now all that is gathered must have separation by life or by death. Now we hope from Allah ta'ala that, if He parts us by forms, it will not be by arwah. If it is by the senses, it will not be by the meaning. If it is in the outward, it will not be in the inward. The matter will be like that, if Allah wills, because whoever keeps the company of one of the gnostics of Allah and does not have the quality which we mentioned appear in him, Allah willing, he is driven away and rejected. He has no sincerity in seeking his Master. The quality is that it is the same to him whether the Shaykh is present or absent. He benefits from him in his absence as he benefits from him when he is present. He benefits from him when he is silent as he benefits from him when he speaks. He benefits from him in his death as he benefits from him in his life. This attribute is only found in the one for whom the veil between him and his Master has been rent apart so that he is not veiled to his Lord or to the Prophet, may Allah bless him and grant him peace, or to his Shaykh for the blink of an eye.

The common always come to celestial realities by choice and they only come to terrestrial realities by force. The elite always come to the terrestrial realities by choice and they only come to the celestial realities by force. The elite of the elite are always fixed with their hearts on what emerges from Allah. They go in it without boredom or turning to other than it, celestial or terrestrial. He said, may the Speaker be exalted!

He is the One who is God in the heaven and God in the earth.

Know that slaveness to this Adamic, i.e. the one related to Allah, is a copy of slaveness to Allah. That is because the Adamic is the *Khalif* of Allah in the earth. Whoever fulfills the due of the Khalif, and he is Adam, in every case, fulfills the due of slaveness to Allah. Whoever does not have slaveness to Adam, does not undertake the rights of slaveness to Allah. He said, may He be exalted!

Those who make a contract with you, make a contract with Allah. The hand of Allah is above their hands.



Know that whatever you confront existence with, it is your mirror. What you confront it with, it confronts you with it from among mankind, animals, cattle, or inanimates. Everyone recognises the meaning in mankind and in inanimates, animals, plants, and other, this meaning in them is only recognised by the one who has a piercing inner eye. What appears in mankind is stronger than in others. That is because he contains the substance of all reality. His element is from his gnosis which equals in weight the element of reality in its totality. Despite the small size of his body and the great size of reality, his weight is equal to its weight. Look at the child of Adam. When you confront him with *adab*, he confronts you with it. When you confront him with bad *adab*, he confronts you with it. When you confront him with slaveness, he confronts you with it. When you confront him with freedom, he confronts you with it. When you confront him with height and bewilderment, he confronts you with it. When you confront him with lowness and humility, he confronts you with it. The result is that whatever you confront him with, he confronts you with it, even if you are a slave and he is a king, or the reverse.

Know that there are two annihilations: annihilation from the presence of the common to the presence of the elite, and annihilation from the presence of the people of this world to the presence of the people of the Next World. The one of the presence of the common is in existence and the one of the presence of the elite has existence in him, as the one of the presence of this world is in existence, and the one of the presence of the Next World has existence in him. Look at the words of ash-Shitri about teaching the *murid*. He said:

If you are aware of existence, it shines in your essence.
It slips in and must be rejected.
It threatens you with your attributes. Strike the bonds
with your shield and cast away your staff!

Look at the word of Ibn 'Ata'illah in the *Lata'if al-Minan*. He said,

One only comes to Allah by two doors: the door of natural annihilation, and it is death, and the door of the annihilation with which this Shadhili path is concerned.

Its attributes are from the essence of existence, and his attribute in the days of his life are a year, or ten years, or a hundred years. According to whether the essence of existence and its attributes are strong from the essence of man and his attributes. His attributes mean after his death. All these matters have His word, may He be exalted! applied to them, *Your Lord does not wrong anyone*, since man does not depart until he becomes existence and vice versa.

Know that wisdom is a word which varies. It can be divided into 1000 words if there is much speech. The wisdom of 1000 words can be gathered into one word if there is much silence. The one who speaks also becomes little in his abundance, and the one who speaks little becomes much in his littleness. Little means wisdom, and much means from wisdom. This analogy is from the sum of all things which Allah ta'ala placed hidden in their opposites by His wisdom and power. It is as if He were saying that silence may gather a thousand wisdoms for you into one word, and speech may separate a wisdom for you into a thousand words. It is like that.

Know that Allah ta'ala gave His slave two provisions: a provision of *arwah*, and it is meaning, and a provision of forms, and it is sensory. He, glory be to Him! guaranteed them to His slave to find his means in them. Guaranteeing is a reality and means is *Shari'a*. The common are occupied with means in sensory provision and searching for it, and they are not concerned with provision of meaning, and do not recognise it and whether it exists with them or is missing because of the force of their turning away from it. However, had they lacked provision of meaning, their *arwah* would have been destroyed. The elite are occupied with means in provision of meaning and searching for it. They are not concerned with sensory provision and do not recognise whether it exists with them or not because of the strength of their turning away from it. However, had they lacked sensory provision, their forms would have been destroyed. The elite of the elite seek means in sensory provision and in provision of meaning. They are not with their will in sensory provision or in provision of meaning. They are always with the will of their Master, grazing always where the will of their Master puts them in the senses or in the meaning without boredom or turning to other-than-Him. It is as the speaker said,

I see myself as a tool and He moves me.
I am a pen, and Decree is the fingers.

The common are veiled from Allah by their will for sensory provision. Wherever sensory provision is, there is the portion of the selves. They are with themselves, and no more. The elite find Allah in their seeking of provision of meaning because provision of meaning is the right of Allah, not the portion of the selves. Because of that, when they are for Allah, Allah is theirs. The elite of the elite are not with their will in anything. They are by Allah in all states, not by themselves. When they are by Allah, the existence of existence is based on them. When they recognise Allah without intermediaries, they are the intermediaries between existence and the Creator of existence. They are the *Khalifs*. Their will is obliterated by the will of Allah. Their will becomes His will, may He be exalted! Their action becomes His action, may He be exalted! The command which Allah commands is *That*

I say "Be!" and it is. All is by the command of Allah. He decrees by His power. This station is also called the station of firmness in change. May Allah provide us with love of all by His favour and *ihsan*. He has power over everything.

Whoever is humble to existence by choice, existence is necessarily humble to him. Whoever is proud to existence by choice, existence is proud to him by force. That is because all existence is a mirror opposite you. Whatever you confront it with, it confronts you with it.

Say to those who reject what they see in us,
"By the purity of our drink, they see their attributes in us."

Existence is a copy of yourself and you are a copy of it. Existence is your separation, and you are its gatheredness. Existence is your property and you are its kingdom. Existence is your essence and you are its attributes. Existence is your majesty and you are its beauty. Existence is your body and you are its *ruh*.

When speech is much, its benefit is little, when speech is little, its benefit is great. The wisdom of one word may be divided into a thousand words if speech is much, and the wisdom of a thousand words may be gathered into one word if speech is little.

Whoever speaks much, errs much. — Hadith.

Silence is one of the wisdoms. "If speech is of silver, silence is golden."

Your contemplation of the slave who contemplates the Master establishes for you contemplation of the Master. That is because the slave who contemplates Allah only has the phantom of slaveness from slaveness. It is Allah who witnesses Himself by Himself, and there is no slave. It is then impossible that other than Allah be recognised or that Allah see other than Allah. However, when Allah, may His praise be exalted! wants to manifest Himself to Himself in intermediaries, He, may He be exalted! removes the veil from His face and appears in *tajalli* to whoever He chooses of His lovers among His slaves. In that the common continue to see a phantom of that slave. It is not the slave because the slave is annihilated, vanished, dissolved, and only Allah remains. That phantom which the common see, i.e. the phantom of slaveness, is in the eyes of the common, not in the *wali* because the *wali* was a slave before Allah appeared to him.

The truth has come and falsehood has departed.

The people of the veil are not aware. It is as if slaveness were opposite this station. It is that by which the people of this station reach slaveness. It is the veil which veils this station. It is the key which alone opens this station. Whoever arrives, arrives. Whoever is cut off, is cut off. This phantom which the common see is, as we said, in the eyes of the common, not in the wali. The eye may reject the light of the sun because of ophthalmia. The mouth may reject water from illness. Glory be to the One who made the veil the source of the door as He made the door the source of the veil! Glory be to the One who punishes by that which He shows mercy if He wills, and shows mercy by that with which He punishes if He wills. Glory be to the Powerful, the Wise.

Know that the *ruh* in the abode of this world is in exile, cut off and the body is connected to its people. Because of that, most people in this world have their bodies rule their *arwah*. In the Next World, the affair will be reversed. The body will be in exile, cut off, and the *ruh* will be connected to its people. In the Next World, most people will have their *arwah* rule their bodies, that is, whoever had his body rule his *ruh* in this world is the one whose *ruh* rules his body in the Next World. These are the common. As for the elite, their bodies have no jurisdiction over their *arwah* in this world, and their *arwah* have no jurisdiction over their bodies in the Next World. It is as if jurisdiction belongs to Allah in their bodies and their *arwah* will belong to Allah in the Next World.

A man dies on what he lives, and a man is raised up
on what he dies.

Whoever is the slave of something in this world, he is its slave in the Next World, i.e. among phenomenal beings. Whoever is the slave of Allah, pure to Him, in this world, is the slave of Allah, pure to Him in the Next World. It is said to the slaves of phenomenal beings,

*You and what you served other than Allah are the firewood
of Jahannam. You will come to it.*

Into the company of the slaves of phenomenal beings comes the slave of himself, the slave of the Adamic of his species, and the slave of the dirham and this world. We ask Allah ta'ala to protect us from the enchantment of ourselves and from the enchantment of phenomenal beings and to make us His slaves, sincere to Him in all states by His favour, and to give us success in His *dhikr* by His mercy and generosity.

Know that if the one of claim is by Allah or keeps the company of a Shaykh who is by Allah, he is equal to all the reality. Had there been a million men, they would not be equal to his station. Had the earth been filled with men, they would not be equal to his station. He outweighs all. If the claim is not by Allah or by the company of one who is by Allah, that one is a *mushrik*. "If we are by Him, we delight in a proof over all free men and slaves. If we return to ourselves, our abasement is that of the Jews."

Know that all the inward is gnosis and all the outward is sensory things. However, it is as if the inward stole something of sensory things from the outward, and as if the outward stole something of meanings from the inward. The sensory things of the inward are metaphorical, not basic, as the meanings of the outward are metaphorical, not basic. The wisdom of Allah ta'ala in that is that the outward is only based on two: the senses and the meaning, as the inward is only based on two: the meaning and the senses. It is as if the reality of the inward were meaning and its *Shari'a* the senses, and as if the reality of the outward were the senses and its *Shari'a* the meaning. It is like that.

Know that whoever recognises Allah and unifies Him, only recognises and unifies Him between himself and his money. Whoever is ignorant of Allah, glory be to Him! and denies Him, is only ignorant of Him and denies Him between himself and his money. The place of perfect profit is the place of perfect loss. He said, may He be exalted!

*Allah buys from the Mu'minun their selves
and their property for that they have the Garden.*

The people of the outward understand the garden of the Next World, and the people of the inward understand the garden of seeing and eye-witnessing in this world and the Next. All is sound. I found that Ibn 'Ata'llah said in the *Minan*,

Allah has a garden in this world. Whoever enters it,
does not yearn for the the garden of the Next World.

What a difference between the seeker of this world and the seeker of the Next World and between the seeker of the Creator of this world and the Next! What does the one who lacks You find? What does the one who finds You lack?

Know that Shaykh Sayyidi al-'Arabi, may Allah profit us by him! had many books which he wrote with his hand about what came upon his heart. I heard him speaking about a scrapbook from these books. He said, "In this scrapbook, I have numbered 3,000 *tajalliyat* less 100." He said, "In it, is the *tajalli* in which I remained for three days, and in it is the one in which I remained for a month, and in it is the one I remained in for a night and for less than a night." I did not see him, may Allah be pleased with him, speaking about this world in constraint to it more than three words alone. He, may Allah be pleased with him, did not rejoice when this world came to him, and he did not grieve when it turned away from him. No one pursued him for any of it but that he left it to him without turning to it or him. He, may Allah be pleased with him! was never burdened by inconvenience and he never commanded anyone to discomfort, and he was not present with the people of discomfort. He has no will except for what Allah willed in that moment. He, may Allah be pleased with him! preferred recognition of the very poor and the *fuqara'* related to Allah above recognition of the people of this world. He, may Allah be pleased with him, was content in this world with what he found of it. All his *himma* was always devoted to seeking his Master. He, may Allah be pleased with him, was more generous than the clouds in generosity. He, may Allah be pleased with him, did not speak any words, even in jest, about all existence except that it was. Most of his words about this world were as if they were jest. Jest took it and jest paid it out. He, may Allah be pleased with him, did not reject any of the states of creation, and he did not order anyone to move from a state in which he found him. Rather, he confirmed him in it and urged him to strive and hope in it. He, may Allah be pleased with him, was occupied inwardly by the paucity of his words about this world to the extent that many of the people of this world rejected him. He, may Allah be pleased with him, was not concerned with their thoughts or their confirmation. He, may Allah be pleased with him, was sought, not seeking. He was desired, not desiring. In all matters, he was rich by Allah above creation, their good and their evil. He did not prefer anything over sitting with the people of his art. He loved it more than his children, his property, and this world and what is in it. He, may Allah be pleased with him, had states in some moments. We found great forbearance in him as well as great expansion, and in some moments, he was like a lion. He did not speak well of anyone but that he enriched him, and he did not speak ill of anyone, but that he annihilated him. His Master did not reject his word in good or in evil. It was as if it were a ball which emerged from a gun at the hand of a marksman who shoots the seed. Rather, it was swifter, and yet again swifter. Every day, we heard from him, may Allah be pleased with him, new fresh knowledges which we had not heard from him the day before. We did not hear a knowledge from him one day which he returned to the next day. Every day was a new knowledge from the time we met him until now. He, may Allah be pleased with him, had a reality which was as if it were flour and

a *Shari'a* which was as if it were salt. However, he made use of the terrestrial realities as he made use of the celestial realities. It was as if he desired and my hardship was released. He employed descent as he employed ascent, and he employed ascent as he employed descent. He took his need how he found it. We did not find this state in this time of ours in other than him. It was as if he were an interspace between two seas: the sea of the realities and the sea of the *Shara'i'*.

Know that Allah, the Blessed, the Exalted, created corruption and He created its opposite. Rightness is a mercy from Him to His slaves. Corruption is majestic and it is in the limit of perfection. Rightness is beautiful and it is in the limit of perfection. As He created all things, outward and inward, all of them have their opposites. The opposite of majesty is beauty, and the opposite of beauty is majesty. Whatever creation rejects, like corruption, abasement, incapacity, weakness, poverty and the like of that, i.e. whatever the thought of man rejects, we call all of these realities. The opposites of these things, like rightness, might, power, strength, and wealth from the direction of the slave, we call *Shara'i'*. When it is from the direction of Allah ta'ala, they are all realities. The first are the realities of descent and the second are the realities of ascent. Man is constantly between these opposites. His existence is set up by them. It is, however, as the speaker said,

Between the rising and the setting of the sun,
The gazelle became confused.

Whenever man is overcome by the realities of descent, the realities of ascent seek him. The people of perfect intellect, may Allah be pleased with them, rest on this in descent and they alight in it and enjoy a certain matter in things and leap into the greatest of misfortunes. It is as ash-Shadhili said, may Allah be pleased with him,

O Allah! You have sentenced the people to abasement
until they become mighty,
And you have sentenced them to loss until they find,

because corruption is the root of rightness. According to the greatness of corruption, rightness is great. According to the greatness of rightness, corruption is great. It is like that with all opposites. According to the greatness of the opposite, its opposite is great. It is like the word of Ibn al-Farid,

I wondered at a thing. Whenever abasement to them increased,
I saw my power in people rise over them.

Rightness is not without corruption, and corruption is not without rightness. Our masters, may Allah be pleased with them, would not command us to corruption because of *adab* with the *Shari'a*. However, they had to inform us about the path and its roots, its sweetness and its bitterness. We understood that its sweetness is only set up by its bitterness, and its bitterness is only obtained by its sweetness. When they informed us of it in speech while we were sincere in our quest, we plunged into the bitterest of bitter things, and we did not care about the words of friend or enemy because of what we sought.

Whoever seeks beautiful women, must endure expense.

Whoever seeks pearls, must dive into the sea. Whoever seeks sublimity, must stay awake nights. When our masters saw us pursuing the misfortunes of the realities, they confirmed the sincerity of our quest. They did not ascribe it to themselves that they commanded us any of that. It is as Allah, the Blessed, the Exalted! commanded us to things and He forbade us things. He commanded us good things and He forbade us evil things. However, He, glory be to Him! knows that we have good in evil things, and He tested us by them, and we have good in good things. He tested us by them. He is the Wisest of the wise because everything, in respect to our Master is good, and in respect to ourselves, this which is appropriate is good and excellent, and this which is not appropriate is ugly and evil.

Our masters, may Allah be pleased with them! only see good in things and their opposites because the Master is noble, generous, perfect. Only perfection issues from the Perfect, and He is only described by it. Similarly, Allah ta'ala described our masters with His attributes, may Allah be pleased with them. Therefore, they only see perfection from Him. However, they have *adab* from Him in respect to creation and they differ outwardly with the qualities of creation, and inwardly with the qualities of the Creator. May Allah provide us with their love and profit us by them. Amin. This is part of their forbearance and compassion. They teach us the rules of the realities. *Shara'i* are the clarification and realities are what is intended. It is as Sayyiduna 'Abdu'l-Qadir al-Jilani said, may Allah profit us by him!

This *Shar'* was laid down for those *Shara'i*.

In spite of this, he was kind to us and compassionate and did not command us. When they saw us following what we heard from them, they traveled with us as the father with his child. Whenever we did corruption, they calmed it, and hoped for good from us. That is so that imperfection with creation might not be related to them. As only perfection is related to them with the Creator, so it is with creation. Allah only lets the sound be

obtained by the sound. Whoever wants this, is patient in this. Peace. After you enter these realities by Allah or for Allah or on Allah, beware of the antagonism of the self and the antagonism of the species. If Allah saves you from them, know that your Master has chosen you from among creation and selected you for Himself and placed you in the presence of His purity. O happiness for you! O good news for you! Rejoice in what you hope for of the good of your Master. That is not hard for Allah because this shepherd tends his people among attackers, armed men, and ghouls. Only a few are saved from them. Only the one whom Allah rescues is saved. They are few. Success is by Allah.

Part of what the Shaykh, may Allah have mercy on him! said to me is, "My son, do not choose one state over another. You are with what Allah establishes you. If it is so and there must be choice, then choose constriction over expansion, i.e. constriction outwardly is the source of expansion inwardly." Look at His word, may He be exalted!

We sent it down on the Night of Power.

What will teach you what the Night of Power is?

The Night of Power is better than a thousand months.

One of the commentators said, "Power is constriction."

Beware! Be sought with creation, and do not be a seeker because creation is so formed that they abandon whoever seeks them and they seek whoever abandons them. There is none that you seek except for your Master and then He seeks you more. The custom of Allah has preceded that whoever seeks something does not obtain it until he spends himself and his property on it. Oh the loss of the one who spends himself and his property in seeking loss. It is creation. Oh the profit of the one who spends himself in seeking the One who will increase it for him many times over. It is Allah, the Blessed, the Exalted! Allah, the Blessed, the Exalted, said on the tongue of His Prophet, the Truthful, the Confirmed,

Whoever draws near Me a handspan, I draw near him an arm's length. Whoever draws near Me an arm's length, I draw near him two arms' lengths.

Your nearness to Him is according to your *zuhd* in this world and the Next. It is like the story of the Shaykh to whom this world appeared in *tajalli*. He turned from it while it was in the best shape. He turned from it, and then the Next World appeared to him in *tajalli* in a form which did not resemble the form of this world. It was greater, and yet greater than it. He turned

from it. Then there was a call to him, "O so-and-so! Had you stopped with the first, We would have veiled you, i.e. prevented you, from the second. Had you stopped with the second, We would have prevented you from Us. Now you have them both and Our Face."

Part of what Shaykh Sayyidi al-'Arabi said to me, may Allah profit us by him! is, "My son, part of *iman* in the Unseen is that you seek provision from the directions from which you suppose that you will not have provision by the word of the Messenger of Allah, may Allah bless him and grant him peace, 'Allah refuses to provide for His slave, the *mu'min* except from where he does not reckon.'"

Our Shaykh and our way to Allah ta'ala, Sayyidi al-'Arabi, may Allah honour us by his *dhikr*, had three qualities which I did not see in anyone else in this age of ours. This is that he was always a lover and not desired. He did not ever reject any of the states of creation. He had different realities. His separation did not overcome his gatheredness, and his gatheredness did not overcome his separation.

Know that power follows the *himma* of creation. They do not look at anyone with prosperity but that he is filled, even had he been empty. They do not look at anyone with emptiness, but he is empty, even had he been full. We speak in general.

"Give" has a limit and "take" has a limit. If your limit is "give", the limit is only removed from you by "take". If your limit is "take", it is only removed from you by "give". Everything accepted from you has an excuse except for company. Excuse is not accepted from you in it, i.e. the company of the people of the art.

Among the sum of the attributes of the sincere perfect *faqir* is that he does not remember himself in the middle of creation, and he is not concerned with it or with its portion. He does not relate anything of actions or wills or effect to it. These are some of the attributes of the *fugara'*, the masters with *adab* to their Master. They have no worth in the middle of creation. All creation demands from him, and he does not see himself as having any due from creation. He does not reject any of the states of creation. One of the Shaykhs was questioned, and it was said to him, "Sayyidi, what does Allah ta'ala want from His creation?" He said, "The state which they now have."

Part of what the Shaykh said to me is, "My son, the need of the *faqir* is the need which remains. Not all creation need it." Part of what the Shaykh said, may Allah profit us by him! is, "The *faqir* first has the state which is fire kindled in green twigs. First he acquires toil by smoke and blackness until the luminosity which is ignited transforms all that smoke into light. Then he acquires rest and the place is lit up for him so that every hidden thing appears to him and he takes it whenever he wants when he is patient at first with the smoke.

Part of what the Shaykh, may Allah profit us by him! said to me, is "The wisdom which is the head of all inward wisdoms is that man is tricked until he makes himself leave the norms of creation. When that happens, outward and inward things become supple like iron became supple at the hands of Sayyiduna Da'ud, peace and blessings be upon him and our Prophet, because all people, i.e. the common, are tied to norms. The norms hide from them all good and come between them and whoever has something of outward and inward election bestowed on him. Gifts are according to *himmas*." What belongs to Allah goes on and is joined, and what belongs to other-than-Allah, is cut off and separated.

Knowledge is like property. When its owner moves it, it increases. I heard it from the Shaykh, may Allah have mercy on him. Part of what he said to me, may Allah be pleased with him and may Allah profit us by him! is that he said, "My son, if Allah makes your life long and you remain in these realities, you will see, Allah willing, where they will take you, and you will see the breaking of norms outwardly and inwardly to an extent which has no limit or number."

The lover is inwardly a king when he loves, and the lover is outwardly a slave when he loves. What a difference between the king and the slave!

Know that Allah made the inward of this man greater than every great thing, and He made his outward smaller than every small thing. His inward is beautiful and his outward is majestic. This is what Allah wants of him. When his states agree with his root, he is in the most perfect form. When his states do not agree with his root, he is deluded. When his outward is majesty and his inward is beauty, then his good is much and his evil is little. When his outward is beauty and his inward is majesty, his evil is much and his good is little. Judgement belongs to the dominant. One day a man asked Shaykh Sayyidi al-'Arabi, may Allah profit us by

him! and said to him, "Sayyidi, what is the reality of the realities?" The Shaykh said to him, "The reality of the realities is that you only do for your Master what He desires and your Master only does for you what you desire." Part of what happened to Sayyidi Muhammad al-Fudayl with our Shaykh, Sayyidi al-'Arabi, may Allah profit us by him! is that for six months, he was seeking something of the realities, and the Shaykh used to say to him, "Come to us everyday." Sayyidi Muhammad would say to him, "Sayyidi! Increase me in something I can do." The Shaykh would say to him, "Your body comes to us as long as it continues to seek increase." The Shaykh, may Allah profit us by him! did not increase him in anything over "your body coming to us" until one day he said to him, "My son, you seek discomfort, and this path of ours is lack of discomfort."

The custom of Allah has passed in His creation that whenever majesty is lofty in the beginning, then its beauty is lofty in the end. Whenever beauty is lofty in the beginning, majesty is lofty in the end. This is with all the people of the outward and the people of the inward, regardless of the difference of their paths and colours. The good deeds of these are the evil deeds of those. It is like that.

He said, may He be exalted! *The variety of your tongues and colours.* Part of the sum of that is that the colours of man change according to the variety of the colour of his *himma*. Sometimes he is majesty outwardly, beauty inwardly, and sometimes he is beautiful outwardly, majestic inwardly. The lead-rein of man is his *himma*. Its attribute is his attribute, and its description is his description. All that is majestic in the beginning, its end is only beautiful. All whose beginning is beautiful, their end is only majestic. According to the greatness of beginnings, the ends are great.

This Path of ours is called the path of the essence. It is the noblest and swiftest of the paths because it is described by the attributes of the essence of the Prophet, may Allah bless him and grant him peace. It has come in the *Sahih* that the Prophet, may Allah bless him and grant him peace, was majestic outwardly, beautiful inwardly. Similarly, Allah ta'ala made this path majestic outwardly, beautiful inwardly. Allah said about the people of this perfect description: *They are few.* He said, may Allah bless him and grant him peace,

The Garden is surrounded by hated things,
and the Fire is surrounded by desired things.

Allah made this path encircled by the wall of majesty. That is because of

the jealousy of Allah ta'ala for it and for its people. This is because one man among them is better than a hundred thousand others. When Allah ta'ala wanted to conceal them from the eyes of His creation, He made their outward majesty and their inward beauty. Because of that, the common people reject them and the only one among people who recognise them is the one whom Allah takes by the hand and opens his inner eye. The only one who is brought to them by their Master is the one He wants to reach Him. Oh the happiness of the one who has had his inner eye opened by Allah and recognises one of the people of this Prophetic relationship. May Allah make us and you among the people of their love, yearning to see them. Amin, O Lord of the worlds.

Taking on the character of the realities of majesty outwardly brings beauty inwardly. Taking on the character of the realities of beauty outwardly inherits majesty inwardly. What a difference between the one whose inward is purified and whose outward is turbid, and the one whose outward is pure and whose inward is turbid. May Allah have mercy on the speaker!

Would that You were sweet when life is bitter. Would that
You were pleased when people are angry.
Would that what is between You and I were filled while what is
between me and the worlds were a ruin.
When love is sound in You, all is easy, and all that
is above the earth is earth.

I heard Shaykh Sayyidi al-'Arabi relate from his father Sayyidi Ahmad b. 'Abdillah, may Allah profit us by all! that he used to say to his companions, "My son, when our companion acquires a benefit, he must acquire two qualities: his *din* must be sound and no one must gloat over him." May Allah profit us by all of them!

Know that the one of the realities first encounters immense hardship in them. After that, if hardship does not defeat him, he acquires immense rest in them. Rest is according to hardship. If his beginning shines, according to it, his end shines, i.e. when hardship does not defeat him and he is resolute in his affair at the beginnings, he benefits according to his resolution.

Part of what I heard from the Shaykh, may Allah profit us by him! when he was speaking with one of his companions is that he said to him, "My son, attraction is learned by its people like the craft. The end of attrac-

tion is learned by man from himself when he says to the thing, 'Be!' and it is. That is the end of attraction." "The slave continues to draw near with superogatory acts until I love him. When I love him, I am..." — Hadith. One of the commentators said, "Superogatory acts are the celestial and terrestrial realities. I was with the Shaykh, may Allah profit us by him, sitting with him on the edge of a river while he was conversing with me. He said to me, 'My son, water in the earth is in the position of blood in man.' I heard him say, 'My son, good is the good of Allah, i.e. the secret of election.' He said, 'The like of the valley you come from is a hundred thousand. It is a hundred thousand and nothing is lacking from it and none who arrives is aware of them.' It is first from it. That which is seen as shortcoming and imperfection is shortcoming in the vision and imperfection in his expression. The reason for that comes from love of this world and love of its people and sitting with them. From that comes the shortness of vision and the imperfection of his expression. Expression is imperfect in the glance, and it is lacking according to what the heart contains. When the heart contains love of creation, the expression is imperfect. When the heart contains the love of the Creator, the expression only emerges perfect.

Part of what Allah gave me is that He made me enter two gardens: the garden of my reality and the garden of my *Shari'a*. When I was in the garden of my reality, I found the Great Throne and what it contains all in my hand. I made use of phenomenal beings, high and low, by my wisdom and will. When I was in the garden of my *Shari'a*, I enjoyed in my passion, yearning, humility and abasement in my slaveness, and I strutted in my constraint, incapacity, weakness, and poverty in the clarification of my lovers and the perfection of gifts to me. My *Shari'a* did not outweigh my reality and my reality did not outweigh my *Shari'a*.

On the door of exaltation, I heard the Shaykh, may Allah profit us by him! relate from his father, may Allah be pleased with him. He said, "Exaltation has no end. Whoever says of a station that he obtained it only by exaltation, exaltation has no end. Opening is acquired by the *murid* according to exaltation. The *murid* first seeks the art of exaltation until exaltation is established outwardly and inwardly for him. In that, the art begins to seek him. When he acquires gnosis that the art seeks him, he acquires rest in that and becomes a gnostic. When he acquires gnosis, ignorance is negated. That is the source of the goal, and success is by Allah. The door of the head of wisdom and the source of *adab* in the school of the travellers is by attraction to the Lord of the worlds. The inward is truthful. The outward lies.

Part of what the Shaykh, may Allah have mercy on him! counseled me is that he said to me, "My son, beware and beware again lest anyone tie

you. Be always free and do not let anyone tie you with good or evil because man may be tied to the good of people in him and he may be tied by his good to people. He may be tied by his evil to people, and he may be tied by the evil of people to him." Shaykh Sayyidi al-'Arabi said to me from his father Sayyidi Ahmad b. 'Abdillah, may Allah profit us by all! speaking about good with evil. He said, "Evil comes to the door of the house and knocks on the door. Man says to it, 'Who are you?' It says to him, 'I am evil.' He says to him, 'I will not open to you. Go away. I have no need of you.' It then sits near the door until good comes and knocks on the door. Man says to it, 'Who are you?' It says, 'I am good.' He opens the door for it. As soon as he opens the door, good enters and evil comes in with it. Had you not opened the door for good, evil would not have entered."

Allah ta'ala said on the tongue of His Prophet, may Allah bless him and grant him peace, "The slave continues to draw near Me by superogatory acts until I love him. When I love him, I am..." — Hadith. One of the gnostics said in commentary on this hadith, "The slave continues to draw near his Master with superogatory acts, i.e. the realities, until the slave becomes true. When he becomes true, his command is between the *kaf* and the *nun* by the command of Allah ta'ala. He says to a thing, 'Be!' and it is.' That is not hard for Allah."

Know that the first of what the seeker of this Path needs in his beginning is that he cast himself on a Shaykh who is a gnostic of Allah, skilled in the journey of descent and ascent. Before him, he is like the corpse in the hands of the one who washes him. He does not resist the Shaykh when he understands something to be lacking, even if it is not in the *Shar'*. Sayyidi 'Abdu'l-Qadir al-Jilani said, may Allah profit us by him! "If I am a rebel in the judgement of the *Shari'a*, I am obedient in the knowledge of the reality." The *murid* must also, when he comes to the Shaykh, wash himself of his knowledge and his action as Shaykh Sayyidi Abu'l-Hasan ash-Shadhili, may Allah profit us by him! did when he met Shaykh Sayyidi 'Abdu's-Salam b. Mashish, may Allah profit us by all! in his well-known encounter. He also must turn in *tawba* from his good and evil deeds. He must turn in *tawba* from his good deeds more than his evil deeds, as one of them said, "The *tawba* of the act of rebellion is one *tawba*, and the *tawba* of the act of obedience is a thousand *tawba*." With this, he keeps his company and clings to him until the Shaykh is dearer to him than himself, his property, and his children until had he commanded him to do the impossible which cannot be conceived of in the intellect, he would have done it without turning away or weariness. As for our statement that he turns in *tawba* from his good and evil deeds, let him come to his Master desiring His pure favour, not by anything or for anything. Success is by Allah.

Part of what the Shaykh Sayyidi al-'Arabi, may Allah profit us by him! related to us from his father is that Sayyidi Muhammad b. Sa'id used to talk while scribes were sitting writing. Whenever they heard something from him of the divine knowledges from Allah or the gifts of the heart, and he finished his words and was silent, they would ask him about what he said to be sure whether they had forgotten anything of his words. The Shaykh would say to them, "I do not know what has passed. If you like, speak with me about something else. As for what has passed us, we will never return to it." May Allah profit us by all!

Part of what Shaykh Sayyidi al-'Arabi, may Allah profit us by him! counseled me is that he said to me, "My son, part of what we assure you, with assurance after assurance, is that you milk the milked, and it is milk. As for the pressed, you leave it. It is blood. This is your occupation with reality and the *Shari'a*. You will not acquire perfect might, i.e. the might of perfect kingdom until you have direct contact with this world and its people. It is like jest. Then this world will serve you as well as its people as the slave serves the king."

Know that all the realities, celestial and terrestrial, in the beginning are more bitter than colocynth with the one who has them. As long as the one who has them is sincere in them, they become sweet for him until they are sweeter than honey. The beginner is feared for because of their bitterness. The perfect is feared for because of their sweetness, in case they might distract him from Allah. One of our masters said, i.e. with the words of the people of gnosis of Allah:

They do not cross the valley of profit until they cross the valley of loss. The worthless remain in the valley of loss.

Know that these realities have rules. Whoever enters these realities and does not recognise their rules, is disappointed. One of the statements of the Arabs is,

The land kills the one who knows it and
the land kills the one who does not know it.

Among the sum of its rules is that its owner may plant good and evil will issue for him. Its owner may plant evil and good will issue for him. Only the wise recognises the principle of that, or the one who takes the art from a wise one by sitting in the market with him when he finds him. They are few. Part of what the Shaykh, may Allah be pleased with him! counseled me is

that he said to me, "My son, if you write a book, great or small as it may be, reread it immediately before it leaves your hands. That has great usefulness in it for you and for your book."

Man must be on his guard against himself greatly, as well as being on his guard against creation. If good only comes to man from himself or from his species, similarly, evil only comes to him from them. The self and the species are only overcome by the one who has real knowledge or the one who keeps the company of the one who has real knowledge. He said,

*So, when they forgot what they were reminded of,
We opened unto them the gates of everything.*

This is one aspect. Another aspect is, *Until, when they rejoiced in what they were given, We seized them suddenly.* From the self and the species, man is broken and from them, he is mended because part of the perfection of the Master, may His praise be exalted and may He be exalted! is that He shows mercy to a people by what he punishes others, and He punishes a people by what He shows mercy to others. That is so that you might know that Allah has power over everything, and Allah encompasses everything in knowledge.

He, may He be exalted! also said, *They are still in differences.* This is a judgement which Allah ta'ala decreed on existence. It is only established and in order by it. If you want things to be in order for you, they are in order for you, even by bonds or speech or what is possible, they are in order for you in every case by the power of Allah ta'ala. By that, the custom of Allah has passed in existence that things are hidden in their opposites. Corruption is the source of rightness and rightness is the source of corruption. It is as it is said, "When is the illness of the self its cure?" It was said, "When its passion is opposed." The illness of the self is its cure. This is only understood by the gnostic of Allah or the one who is wise by Allah. Know that man is the bride of the kingdom. All existence desires him, outwardly and inwardly. The heart of man only has one direction. When he neglects his outward, his inward turns to him. His service is the service of the slave to his master. His outward goes on by the principle of following. When man neglects his inward, his outward turns to him, and its service is that of the slave to his Master. His inward goes on by the principle of following. It is like that.

Know that Allah ta'ala brought this existence into being by His power and His wisdom. He made this Adamic a copy of this existence. Existence is

based on him. His judgement is its judgement. As good only comes to existence by wisdom or power, so good only comes to man by the door of wisdom or the door of power. It is like that with evil things. As they only come to existence by the door of wisdom or the door of power. Similarly, evil only comes to man by the door of wisdom or the door of power. Wisdom and power are the elements of increase of existence, high and low. Similarly, they are the elements of man's celestial increase and his terrestrial increase.

Celestial increase is the increase of good and terrestrial increase is the increase of evil. This is from the side of the norm, i.e. the common. From the side of election, all is good.

Know, my brother, that whenever you enter one of the stages of the journey in *Shari'a* or reality, the king of the station seeks you more than you seek him and helps you with his secrets and lights. He does not stop with you until you recognise him and he recognises you, and its effects appear on you and your effects appear on him. This is in all the stages because this man is desired by the divine kingdom. He does not incline to a thing, but that he finds that that thing yearns for him more than he yearns for it. "Whoever draws near Me a handspan, I draw near him an arm's length," so understand!

Know my brother, may Allah give me and you success! that the *zahids*, may Allah be pleased with them, are *zahid* in themselves. They see the self as the most hostile of their enemies. That is because they imagine its existence with Him. Therefore that illusion veils them to Him. They are in the harshest toil and fatigue, wandering in the self-importance of the darkness of the veil because they see themselves. Whoever sees himself is veiled from his Master. Whoever sees the Master, is veiled to himself. It is impossible that you see Him and see other-than-Him with Him. As for the gnostics of Allah, may Allah be pleased with them! they are absorbed in the sea of His contemplation, so that they do not see other-than-Him in existence. They see Allah in themselves. Their selves become the most beloved of lovers for them because the gnostic of his Lord is the gnostic of himself. He is the seeker and he is the goal. He is the lover and he is the beloved. He is safe from all faults. Allah was and nothing was with Him. He has now what He had. Had behaviour with the Beloved been sound for you, it would have gone unless the Beloved returned to you. Had the light of *iman* shone, it would have covered the existence of phenomenal beings and eye-witnessing would have occurred without eyes.

In the state of his smallness, all things, good and evil, yearn for man and are prepared to be obtained by him in every skin and in every direction. They do not depart until he takes of them what pleases him. They encircle him and revive him until he reaches the strongest of it and his body and his intellect connect to it. Then every limb of his takes a portion from that state. It is sealed on him absolutely. It is never undone endlessly, not in this world or the Next World because a man dies on what he lives and a man is raised up on what he dies. As long as he is in this world, things, good and evil, continue to yearn for him, i.e. crave him. However, when he reaches the age of forty, he does not return from what he grew up on of his familiar things, except for a few people, that is the well informed one – this does not apply to them. They said in this meaning,

Teaching the young is like chiseling in stone,
and teaching the old is like painting on water.

Know that the manifestations of Allah are knowledge. There are two knowledges: outward knowledge by repetition and its action which is by repetition, and inward certain knowledge, and its action is inward and certain, divine, taken from the Prophet, may Allah bless him and grant him peace from Allah, the Blessed, the Exalted! by eye-witnessing in the presence of purity, not by imitation. That is because the tree of *iman* grows in the hearts. Its roots grow while its branches are in the heaven. Its food comes to it at every time with the *idhn* of its Lord. They are the people of the garden of gnoses, and it is the early tree. One of the *Salihun* said,

Allah has a garden in this world. Whoever enters it,
does not yearn for the garden of the Next World.

It is the abiding place of the hearts of the gnostics and their end. It is the goal of the sincere. May Allah make us and you enter it by His favour and *ihsan* as well as all Muslims! Amin.

Part of what our master, our support and our road to Allah ta'ala, Sayyidi al-'Arabi, the son of the perfect Shaykh, Sayyidi Ahmad b. 'Abdillah, may Allah be pleased with them! and may Allah profit us by them! said is, "My son, we only reached arrival by the earnestness of the struggle." I heard the Shaykh, may Allah profit us by him! say, "Have you seen the bee and why it is that honey is found among them? It is only because they are gathered to Allah. A bee does not take account of her sister in work and she does not envy her in anything. For that reason, you find honey among them." I heard him say, "Come to good! Good has a servant." Part of what I heard him say was, "Our companion is the one who stings

himself in every detail like the beast who is struck by the wind." Part of what I heard him say is that he said, "The superogatory is leaving what the common have which the Shar' does not reject, i.e. of the realities." Part of what I heard him, may Allah be pleased with him! say, "The self in man is like the white hair in the milk. If you look closely at it, you will not find it in man. It is hidden in him."

My slaves, when they remember, they remember Me. When they thank, they thank Me. When they glorify, they glorify Me. When they exalt, they exalt Me. Blessings do not distract them from turning to Me and they do not rejoice in anything except Me. They are destroyed in My majesty and beauty. They have withdrawn from phenomenal beings by the contemplation of My immensity and greatness. The presence is the nest of their hearts. They return to it and dwell in it. They are intimate with My nearness, drunk with the wine of My love. They are free and rest in the presence of intimacy. They obtain the perfumes of the scent of the assembly. They obtain the Beloved and they gain the goal. Others are in the enchantment of appetites. He acquires his occupation which is management and choice from being among the free. His self obtains him, and he is its slave and obeys its calls. It travels with him in the paths of darkness and ignorance. Whenever he wants to rise, it holds him with the ropes of appetites and wills. It comes between him and the path of the people of rescue. His intimate companion is Shaytan, and the self and passion are his aides. He cannot travel from the world of his nature because of the opinion which grows from the whisperings of his self. He said, may the Speaker be exalted!

There is rest on their hearts for what they were earning.

In general, the cure is only in returning to Allah and fleeing to His door because when the product is faulty, it is returned to its Maker. Know, my brother, that you are only saved from these enemies by occupation with the Beloved because whenever you are occupied with your Beloved, He is enough for you from the provision of numbers because the only refuge which the slave has from his Master is to Him since the One who makes one will is the doctor and healer. He is the Beloved.

Know my brother, that occupation with the Beloved is the end of good, desire, and the goal. When people occupy themselves with 'ibada, occupy yourself with the Object of 'ibada. When people are occupied with love, occupy yourself with the Beloved. When people are occupied with du'a', occupy yourself with the One du'a' is addressed to. When people are occupied with enemies, occupy yourself with love of the Beloved. When

people are occupied with enduring the selves, then occupy yourself with praise of the bride. When people are occupied with purifying the inward, then occupy yourself with the outward and the inward. When people are occupied with action, occupy yourself with the One who does not depart. When people are occupied with seeking rescue, from the Fire, then occupy yourself with the spring of secrets. When people are occupied with seeking the Garden, occupy yourself with the One who has sentenced His creation to annihilation. When people are occupied with favour, occupy yourself with the One who goes on timelessly. When people are occupied with rescue from Shaytan, occupy yourself with the King, the Judge. When people are occupied with seeking karamat, occupy yourself with the pleasure of intimate conversation. When people are occupied with the repetition of awrad, occupy yourself with your generous Master. When people are occupied with much striving, occupy yourself with the light of contemplation. When people are occupied with striving to arrive, occupy yourself with contemplation of beauty. When people are occupied with organisation, occupy yourself with the Beloved. When people are occupied with enjoyment and favour, occupy yourself with the One who lets them descend constantly. When people are occupied with piercing the veil, then occupy yourself with the Knower of the Unseen worlds. When people are occupied with seeking increase, occupy yourself with making 'ibada sincere. When people are occupied with the waridat of hearts, then occupy yourself with the Lover, the Beloved. When people are occupied with gnosés and knowledges, occupy yourself with watching the Living, the Self-Subsistent. When people find praise and might in the events of the people of the Path, take refuge with Him in every reality and instant. When people are occupied with anticipation of imperfection and perfection, then anticipate what was in before-endless-time.

There is no act of rebellion which returns you to abasement and contrition before your Master but that it is better than an act of obedience by which the self is exalted so that it sees it as worth and virtue from you. This is because when you are the slave of obedience, you are the slave of obedience. When you are the slave of rebellion, you are the slave of rebellion. When you are the slave of Allah, sincere to Him, be His slave in every state in which He places you, because if you look at all action, its action becomes yours. All that the Handsome does is handsome because kingdom is His kingdom. You are part of His kingdom. He is the Manager, the Chooser. He does what He wants in His kingdom. He is the just Judge who compels and is not compelled. He manages time and place. He created things and brought them into existence. He knows what is good for them and what corrupts them. All that issues from the originality of His workmanship is in the limit of perfection and completion. We ask Allah ta'ala to make us among those who submit to Him, pleased with His judgement and decree.

He said, may Allah be exalted!

Shaytan is an enemy to you, so take him as an enemy.

The enemy desires to come between you and the Beloved. When you are occupied with the hostility of the enemy, he obtains his desire from you and love of the Beloved misses you. The enmity of the enemy is truly your occupation with the Beloved. Know that whoever has his existence expelled from non-existence while existence appears to him after non-existence, he is non-existence in existence. His existence is not described by existence and he is not in non-existence after existence except for the one whose non-existence precedes his existence. After the non-existence of existence only the Bringer into existence remains after non-existence. He is the One who brought existence into being and He is the One who will make the existence of existence non-existence. Had it not been for His existence for existence, the existence of existence would not have been. He is Rich above existence, and all existence is in need of Him. Had it not been for His favour which prevailed existence, the name of the existence of existence would not have come into existence. He existed and there was no existent with Him. He has now what He had in existence. He is the Outward who is manifest to every existent, and He is the Hidden who is hidden from every existent. Thoughts are confused in His description, and expression is baffled. There is nothing like Him and He is the Hearing, the Seeing. Eyes do not perceive Him and He perceives the eyes. He is the *Latif*, the Aware. How can your Master be hidden from you while He is manifest in you to you? How can your Master be hidden to you when He is nearer to you than you? How can your Master be hidden to you when His abundance was manifested to you before your existence?

Part of what our master said to me is that, "When you meet Ahmad and Musa, raise your *himma* from him and his companion. Beware of speaking a lot. Beware of turning because of ecstasy or a state. If you speak a long time with them, be light in your words so that nothing harms you because whoever has no like, raises his *himma* above the people of this world. He is not concerned with them. Whoever wants to obtain might by the might of this world and the Next World, must draw near the people of Allah and he should not turn to other than them while they are not concerned with him."

Part of what Sayyidi al-'Arabi said to one of his companions is that he said to him, "My son, my like and your like are like a man who comes to me who has a sick weak beast. He says to me, 'Sayyidi! I want you to treat this beast with me so that it becomes well. You will have half of

its profit.' I begin to treat it and it becomes calm bit by bit. When he sees that it is sound and well he unties it and leaves with it and leaves me with its rope, i.e. it is the portion with me. He takes the beast and I take the rope." This is our path with many people we recognise. This action does not harm us because we teach for Allah and it stems from the one who did it. He said, may He be exalted!

*Whoever does an atom's worth of good will see it,
and whoever does an atom's worth of evil will see it,*

i.e. Allah does not benefit from what he acquires. He also said to me, may Allah profit us by him! "The teaching *wali* is the one who takes hold of his companion with the food with which he is familiar, be it good or evil." He treats him with it and cures him from it as the poet said, "He cured me with that which was the illness."

This path of ours is called the path of the inward kingdom. It is the path of real kingdom. The outward kingdom is a copy of it. It is as if it were its phantom. Similarly, the outward kingdom is reached by the one who wants to reach it and only the one who wants to reach it, reaches it. It is like that with the one of the inward. There is a veil between him and people. He perceives whoever he wants to of creation, and none of creation perceives him except for the one whom Allah desires to make reach Him by His will.

Part of what our Master, may Allah profit us by him! said to me was, "Allah created the forms and He created the *arwah*. He gave the forms nourishment of food and He gave the *arwah* the nourishment of speech. As the forms are only established by food, so the *arwah* are only established by speech, good or evil."

If you want to obtain the inward and have it subjected to you in the best form, turn from the outward completely. You will then obtain the inward completely. If you want to obtain the outward completely, then turn from the inward completely. You will obtain the outward completely. The inward is strong according to the weakness of the outward, and the outward is strong according to the weakness of the inward. Speech about this world is like the fire. The smallest amount of it burns.

The one of lowering, i.e. descent, must be quite pure and removed from creation in his descent with his words and deeds. As his actions are

pure above the actions of the common, so his words are pure above the words of the common. Whoever is pure above them with his words without his actions, it is like nothing. When he is pure above them with his actions without his words, it is like nothing.

Know that the lords of goods are bewilderment, the mudhole, and constraint. They mean the same. They are intensity of great need, and it is the key of the unseen worlds. Whoever obtains this key, all of the treasures of the Unseen worlds are opened for him. For that reason, it is said that "Great constraint is the festival of the *Murids*." This is because of the good that is in it. Had the benefits of need been recognised, man would not have needed anything except need. It is said that need is a copy of the greatest great name of Allah.

Allah, the Blessed, the Exalted! created this Adamic man and made him the bride of the kingdom. He created all phenomenal beings for his sake as a mark of honour to him. He made all phenomenal beings desire him. Both outward and inward beings yearn for him. When he turns to outward things, they take him and obtain him and seize the places of union in his heart. They boast about him to inward things. In that, the inward follows it while the outward is its king. When he neglects outward things and turns to the inward, they seize him and obtain him and boast of him to all outward things. In that, the outward is its follower and it has no authority except that it loves and yearns for him. They follow his scent.

Part of what my master bestowed on me as a gift from Him was that He gave me two worlds: the world of the senses and the world of meaning. He placed me in them like a bride who is desired by them. They yearn for me. Whichever of them obtains me without the other, boasts and is proud over the other. They are under my command and prohibition. When I turn to the world of the senses, it leaps to obey my commands and helps me with what I want and desire without hesitation. If I turn to the world of meaning, it similarly leaps to obey my command and prohibition, and helps me with what I want without hesitation until I have the substance of the Unseen with me like the substance of the present, and the substance of the present like the substance of the Unseen. I choose between them. I am the Prince and they are the army. That is from the bounty of Allah ta'ala, His generosity and nobility. There is no good except His good and there is no abundance except His abundance. There is no Lord except Him, and truly there is no object of worship except Him.

Part of the greatest of what the lover needs is to learn abasement and take on its character. His self must have it and he must teach himself it so that his self is mixed with abasement to his Beloved since love is only sound by abasement. It was said to Ibn Sahl al-Yahudi, "Why do we find sweetness in your poems which we do not find in the words of others?" He said, "Yes, it is like that because the words of others have one abasement, i.e. the abasement of love. My words have two abasements: the abasement of love and the abasement of Jewishness. Because of that, my words are sweeter than the words of others." The poet said:

How many a beauty has removed my acts of devotion. In whatever state I am, I must have You.

As for expense, it is appropriate to passion. As for might, it is appropriate to kingdom.

Because when I am in the land, our mounts come to You. If I am on the sea, we come to You by boat.

The first of what is done to the one of this Path is that the doors of the outward are blocked for him so that his Master comes to him, whether he likes it or not. After that, there occurs opening of the unseen things for him. The doors of the unseen worlds are opened for him. This is because the sun of the day only rises after the darkness of night. Because of that, it is said that, "Great constraint is the festival of the *Murids*." because the festival (*'id*) is what returns to its people with happiness and joy. It is like that for the intensity of want when the murid acquires it. There was a gnostic of Allah with our Shaykh, and he was under his command and prohibition. Nothing of what occurred to him of want was hidden from him. Want is intensity of need. The earth is narrow for him by what is wide. That is a sign of opening. According to the greatness of the want and its intensity, the opening is great and open and clear. According to this, there is no day better for the murid than the day in which want is great outwardly or inwardly. If the matter is like that, the sincere murid must seek want and not flee from it as has occurred to some of the *Fuqara'*. May Allah have mercy on the speaker:

I complained of passion, "You are not part of us. Remove impediment and harshness, O helped one!"

"You claim to be of the school of passion and then you complain!

Where is your claim in passion then?

Had We found you patient in our passion, We would have given you all your desire."

Part of what will show you that the people of the inward are greater than the people of the outward is that you look at yourself. Where is your inward with your outward? If you look with the eye of the outward, you see a mile or two miles. If you look with the eye of your inward, you pierce through all existence, high and low, and you cross that until you pierce through the cosmos, "where", and "how" until you see with the eye or your inward, the One who is not contained by "where" or "how". Glory be to Him and may He be exalted! "Will you not look in yourselves?" This is part of what indicates that all the world of the senses is a ship in the sea of meanings. Where is the ship in relationship to the sea, and where is the sea in relationship to the ship?

The path is two paths: the path of *dhikr* and the path of reflection. As for the path of *dhikr*, it is the path of the *Shara'i* of the inward. As for the path of reflection, it is the path of the realities of the inward. When man turns to his Master by the path of reflection or the path of *dhikr*, his Master is enough for him. The provision of his outward is the most beautiful of what is set up for himself because whoever has his destruction by Allah, what comes after it is also by Allah. Whoever does not manage, is managed. As the path of *dhikr* is speech and action, so the path of reflection is speech and action. The reality of the inward is the source of its *Shari'a*, and its *Shari'a* is the source of its reality. All this matter is only by the company of its people and clinging to them and staying under their command and prohibition.

Know that this path of ours is called the path of reflection. Our companion serves it with himself and with his species with himself. There is no obscurity. With his species means with the people of his path and his art.

The *faqir* is not a *faqir* until all the cosmos is in the position of his limbs, i.e. phenomenal beings and whoever is in them. You do not contain it and hold it by a limb but that it is aware of you. Shaykh Sayyidi Ahmad b. 'Abdillah, may Allah be pleased with him! said to one of his companions, "Whoever has something stolen from him in the market and then finds it in a box, has he lost anything or not?" They said, "No." He said, "It is like that with the one of the inward. He does not lose anything of the outward but that he finds greater than it in the inward. People suppose that he has lost what he found, and he recognises that he has found more than he lost."

Part of what occurred to me with the Shaykh, may Allah profit us by him! is that he was sitting in the *Zawiyya* while we were with him. Part of his custom, may Allah profit us by him! is that he would not say more than one or two words about this world, no more. He could not hear more than two words about this world. He endured hearing it only because of compassion and forbearance for the speaker. If he was among his companions, he would order him to change the conversation. If he was one who was shy before him, he would leave the assembly and depart. We would recognise it by this state. While we were with him one day, some people were sitting with him speaking about this world and its cares. He endured something light of it. Then he stood up and left by the door. When I saw that, I remained a little while longer and then I left, following in his footsteps until I found him on the roof of the *Zawiyya*. He was reclining on his back and he had covered his head and face as if he were asleep. When he felt me near him, he uncovered his face and said, "Sit." So I sat. The first that he said to me was, "Retreat, and no life is bad." I said, "Yes, Sayyidi." Then he said to me, "My son, the one of wisdom does not have his wisdom last for him unless he does not sit with other than the people of his wisdom. If he keeps the company of other than the people of his wisdom or sits with them, wisdom leaves him and he does not find any of it, whether he likes it or not. We abandoned speech about this world because speech about it leads to contraction. We, my son, do not find contraction good for us. We are not among its people nor are we among those who sit with its people."

Do not say that any of existence is forbidden your slaveness. It is your slave unless you are prevented by existence from being the slave of Allah in it. Had you recognised Allah in everything, nothing would leave the bondage of your slaveness. "O this world! Serve whoever serves Me, and tire whoever serves you." Existence is your slave if you are its slave. It is your master if you are its master. It is like the phantom or the mirror to you. Its stage is that which you do to it, it does to you.

My brother, know also that whenever you love anyone other than your Master, you are his slave. Whenever you raise a need to anyone other than your Master, you are his slave. Whenever you desire anyone other than your Master, you are his slave. Whenever your *himma* rises to anyone other than your Master, you are his slave. Whenever you see the benefiting or harming other than your Master, you are his slave. Whenever you are abased to anyone other than your Master, you are his slave. Whenever you seek anyone other than your Master, you are his slave. Whenever you rejoice with anyone other than your Master, you are his slave. Whenever you cling to the door of anyone other than your Master, you are his slave. Whenever you rely on anyone other than your Master, you are his slave.

Whenever you are terrified of anyone other than your Master, you are his slave. Whenever you ask anyone for help except your Master, you are his slave.

Know by this wisdom that when something stops at you in respect to the meaning which changes to the senses, it is in order. Similarly, when something stops for you in respect to the senses which changes to the meaning, it is in order. The realities are eight. Its roots are four. The roots of the four are two, and the root of the two is one. There is only the One, and He is the One. The two are: the inward and the outward. The four are: the sensory of the outward and the meaning, and the meaning of the inward and its senses. The eight are the sensory of the outward, celestial and terrestrial, its meaning, celestial and terrestrial, the meaning of the inward, celestial and terrestrial, and its senses, celestial and terrestrial. None of these eight rise in one by a matter and are acquainted to us and then change to another of these eight but that its jurisdiction is immediately overturned. All these eight are opposites. Whenever something stops with you, overturn it and it will be in order. Part of what is related from al-Husayn b. al-Mansur al-Hallaj, may Allah have mercy on him! is that when he was charged with *zandaqa* and jailed for execution, he composed a poem:

My Lover is not related to anything of injustice.
He called me, and then brought me to life like the act of the
guest to the guest.
When the cups went around, He called for the executioner's
mat and the sword.
This is the right of the one who drinks with the sea dragon
in the summer.

Praise be to Allah! Know that everything the Mighty brought into existence is might as He said, *Son of Adam! I created things for your sake and I created you for My sake.* Everything which Allah, the Blessed, the Exalted! created for this man is in the very limit of need of him. The intelligent man must not neglect anything of these things which Allah ta'ala created for his sake. He must not debase them because He knows you more than you know yourself. He has more gnosis of you than you have of yourself. He is milder to you than yourself. He is more compassionate to you than you are to yourself. He is nearer to you than you are to yourself. However, the value of things is only recognised in their non-existence. Everything which the Rich brought into existence is rich by the Rich. Everything which the Mighty brought into existence is mighty by the Mighty. Everything which the Generous brought into existence is generous by the Generous. He is more jealous than you for you as it is said,

There is not a blade of grass growing but that
there is a wisdom affirmed in it.

Poverty has two worlds: the world of speech and the world of action. The world of speech is *Shari'a* and the world of action is reality. Each of them are directed to Allah. From each of them, Allah, the Blessed, the Exalted! calls him in his station and his state. According to his state, the one of words is helped in words and the one of actions is helped in his actions. Had you turned to a gesture, a gesture would have helped you as it is related from the Prophet, may Allah bless him and grant him peace. He said, "Allah, the Blessed, the Exalted says, 'Whoever draws near Me a hand's span, I draw near him an arm's length. Whoever draws near Me an arm's length, I draw near him two arms' lengths.' " What a difference between the one of words and the one of actions. The one of words is limited by the sweetness of his tongue and the one of action is hidden in his shelter.

The only one who needs the proof and seeks light by the candle is the one who is in the darkness of night. When the day breaks, and dawn rises and shines, he does not need a lamp or a candle.

Know that the reality in respect to the Real is called reality. The *Shari'a* in respect to the giver of the *Shar'* is called the *Shari'a* of the reality. The *Shari'a* was brought into existence for us and the *Shari'a* is our indication of the reality. Every *Shari'a* is a reality, and not every reality is a *Shari'a*. Whoever comes by the door of the *Shari'a*, reaches the reality. Whoever comes by other than it, does not reach *Shari'a*. Destruction in blessings is destruction itself, and destruction in the Blesser is the source of succession. The one destroyed in the Blesser is generous, ennobled by love of the Noble. The one destroyed in blessing is miserly, forbidden by love of man. The one destroyed by the false is false, destroyed by the false. The one destroyed in Allah is perfect, perfected by the Perfect. Election is not sound for its people except by sincerity in states and their opposites. The only thing that comes between you and the Worshipped is joy in the existent and sorrow for the missing. It is not sought for you to resist previous judgement in before-endless-time. It is sought from you that you are His slave in every state. Had behaviour been sound for you in friendship, sweetness would have existed for you in the roots of the oleander. Had the Beloved been kind to you, the most hostile of your enemies would have become your love. Had the cups gone around in your presence, you would have seen the worlds in your hand. Had the cups of meanings come one by one after each other, the vessels would have been filled from your jug. Order is leaving order. The head of the cure is love of

the Beloved. The *faqir*-slave does not reach rest until management with him is leaving management. The slave is a slave as long as he is not described by slaveness. Whenever he is described by slaveness, he wears the robe of sovereignty. "They called me to their property. When I answered them, they said, 'We called you to kingdom, not to property.' " It is said,

When you reach the essence, the essence of the attributes
does not remain for the names.

Books do not contain the cure of the hearts. Hearts are cured by the company of the lords of the hearts. The knowledge of books is a residue from the knowledge of hearts. It is impossible that it be contained by books. The knowledge of books is an indication of the knowledge of hearts. None contains what the hearts contain except for the Knower of the Unseen worlds. Man is helped by books while he does not see the Beloved. When he sees the Beloved, books are helped by him. The inward is helped by the outward as long as you do not see the inward, and the outward. Whenever you see Him in every outward thing, the outward is helped by the inward. When the inward is helped by the outward, the inward and the outward are equal for you, and fear and hope are equal for you. No refuge remains for you for whoever is other-than-Him. You ascribe action to its people and recognise everything in its opposite. Enemy and lover are the same for you and you do not see other than the Beloved in existence. What a difference between the seeker of wisdom and the seeker of the Wise, and between the seeker of blessings and the seeker of the Blesser. O wonder! How strange the seeker of wisdom is when he does not seek the Wise and the seeker of blessings is when he does not seek the Blesser. Nothing holds you in the reality away from Allah except your occupation with the reality as distraction from Allah. Nothing distracts you from the house of the Beloved except for your occupation with love itself instead of with the Beloved. The one of words sings about it and does not eat it. The one of actions eats it and gives it to others to eat. The one of words mumbles its name and the one of actions marries in its courtyard. The one of words is helped by the expression of the waymarks of actions, and the one of actions is helped by the concern of the worlds of states. There are two worlds: the world of the outward and the world of the inward. As for the world of the outward, they are only free in the world of the outward. As for the world of the inward, they are free in the world of the outward and the inward. Know that the reality of man is that he is earth in which the might of the Compeller is manifested in *tajalli*. His existence is by Him, not with Him. His being is set up by Him, not by himself. *Dhikr* in the outward is *Shari'a*, and in the inward is reality. Allah is not seen in reality except between the *Shari'a* and the reality. What a difference between the one who wanders in beauty and the one who wanders in majesty. The Beloved wanders in beauty and the lover wanders in majesty.

In the name of Allah. What Allah wills. There is no power except by Allah. How can the reality appear to you while you are not traveling on the Path? How can norms be broken for you while you rely on *'ibada*? How can the journey be sound for you while you are ill with management and choice? How can the journey be sound for you while you desire, love, and hate? How can you reach the highest rank while your heart contains love of this world? How can you reach pleasure with your Lord while you have not reached discontent with yourself? How can you have barriers fall for you while you follow the pleasure of your self. How can you reach the rank of the free while you persist in great wrong actions until you claim love of the Creator and you desire to join love of creature and Creator. Had you returned to the door, my brother, you would have found Him forgiving the one who turns in *tawba*.

There are two paths of poverty: the path of fear and awe and the path of love and passion. As for the people of fear because of His awesomeness, they fear the force of His might. As for the people of yearning for His love, they sit with Him. The people of His presence are occupied with Him, not with His service. When they find Him, they lose everything. When they recognise Him, they forget everything because of Him. They do not rejoice in anything except Him. Their joy continues. They are occupied with looking at Him in movement and stillness. They take His word, may He be exalted! It is the best of what they gather. It corresponds to *dhikr* by the tongue and by the heart. You obtain the pleasure of intimacy in the presence of nearness.

Know that when this world is related to *dhikr*, even had it been like the mountains, it would only increase the one who has it with help in his state and light and illumination in his heart. When *dhikr* is related to this world, even had it been so much that one who has it does not slacken, it is like gold dust mixed with dirt. You have no benefit from it unless you find a gnostic wise person to purify it for you or to show you how to purify it since *dhikr* is like alchemy. Had you added anything small of it to a lot of metals, all would become gold, shining from that relationship. It is like that if all the passing is related to the abiding. It all becomes abiding. Had the false been related to the true, all would become true. Had the imperfect been related to the perfect, it would all become perfect. Had the abased been related to the mighty, it would all become mighty. Had the weak been related to the strong, it would all become strong. Had the poor been related to the rich, it would become rich. Had the incapable been related to the powerful, it would become powerful. Had the dead been related to the living, it would have become living. Had the ignorant been related to the knowing, it would become knowing. Had the miser been

related to the generous, he would have become generous. Had darkness been related to light, darkness would have become light. He said, may He be exalted!

*We hurl the truth against falsehood and it prevails over it,
and falsehood vanishes away.*

He said, may He be exalted!

*The truth has come, and falsehood has departed.
Falsehood always vanishes.*

This is because Allah is jealous. He does not enter a place in which there is falsehood except to conquer it and overwhelm it. Whenever Allah appears, the false vanishes and is annihilated and departs so that only Allah remains in existence. It is related that a man who was in the presence of al-Junayd sneezed, and he said, "Praise be to Allah!" And he did not say, "The Lord of the worlds." Al-Junayd said, "Finish it, my brother." The man said, "What value do the worlds have so that they should be mentioned with Him?" Al-Junayd said to him, "My brother, when the in-time is connected to the out-of-time, the in-time vanishes and the out-of-time goes on." He said in the *Hikam*,

O wonder! How can existence appear in non-existence or how is the in-time established with the One who has the attribute of out-of-timeness?

Know that you are not gathered by your essence unless your attributes are separated, and you are not separated by your essence unless you are gathered by your attributes. The second is that Allah is manifest to all Muslims and hidden to all the *Kafirun*. However, the stations of the Muslims differ in the *tajalliyat* of the manifestation. He appears to the common by proof and exposition in the station of Islam. He appears to the elite by certainty in the secret and being public in the station of *Iman*. He appears to the elite of the elite by seeing and eye-witnessing in the station of *Ihsan*.

Know that arrival is not passion for union as union is not passion for union. The people of the outward are the people of love for union, and the people of the inward are the people of union itself. It is as if the people of the outward were the people of attributes and the people of the inward were the people of the essence. Essence is the senses, and attributes are meaning. Love is one of the meanings of the attributes and union is one of the sensory things.



Know that the fruits of *iman* are only acquired by the one who prostrates twice: the prostration of the *Shar'* to separation, and the real prostration to gatheredness. It is as it is said, "Whoever has *Shar'* and not reality has acted wrongly. Whoever has reality and not *Shar'* is a *zindiq*. Whoever combines the two has realised." The one who obeys the Messenger has obeyed Allah. He said, may He be exalted!

If you love Allah, follow me and Allah will love you.

One of the them said,

The one who is not born twice is not one of us,

i.e. the sensory birth and the birth of meaning. If you wish, you could say, the birth of the *Shari'a* and the birth of the reality. If you wish, you could say, the birth of the earth of earth and the birth of the heaven of air. If you wish, you could say, birth in the presence of creation and birth in the presence of Allah. If you wish, you could say, birth of majesty and birth of beauty. If you wish, you could say, birth of clay and birth of certainty. If you wish, you could say, birth in the world of forms and birth in the world of *arwah*. If you wish, you could say, birth by the essence, and birth by the attributes.

Know that Shaytan, may Allah curse him! is the *Imam* of the *Kafirun* and their model. The reason for his *kufr* was only that when his Master appeared to him in *tajalli* in gatheredness as reality, he recognised Him and prostrated to Him. When He appeared to him in *tajalli* in separation by the *Shari'a*, he rejected Him and denied Him. Allah ta'ala said to him, "I will surely fill *Jahannam* from you and from whoever follows you." Look at how Allah — glory be to Him! informed that Shaytan would have followers imitating him and that they would travel on his road and in his footsteps. They are the *Kafirun* who recognise Allah in gatheredness in reality and prostrate to Him. They reject Him in separation of the *Shari'a* and deny Him. The Shaykh of our Shaykh, Abu'l-Hasan ash-Shadhili said,

Make us Your slaves in all *tajalliyat* so that we do not become too proud for Your *'ibada* in Your *tajalliyat*.

Know that people have three ranks: the heedless who is completely absorbed in his heedlessness. The circle of his senses is strong and the presence of his purity is obliterated so that he sees *ihsan* from the side of creatures and does not see it from the Lord of the worlds, either by belief, so he associates with Him openly, or by reliance, so that he associates with

Him in a hidden way. The one of the reality has withdrawn from creation by the contemplation of the King, the Real. He is annihilated from means by the contemplation of the Maker of means. This is the slave who turns by the reality with its radiance appearing in him. He travels on the path. Its scope has taken possession of him although he is drowned in the lights, and his traces are obliterated. His intoxication has overcome his sobriety, and his gatheredness has overcome his separation. His annihilation has overcome his going-on. His withdrawal has overcome his presence. More perfect than him is the slave who drinks and it increases him in sobriety and who withdraws, and it increases him in presence. His gatheredness does not veil him to his separation, and his separation does not veil him to his gatheredness. His annihilation does not bar him from his going-on, and his going-on does not bar him to his annihilation. He gives to everyone with a portion his portion, and he gives everyone with a due his full due. Abu Bakr as-Siddiq, may Allah be pleased with him! said to 'A'isha, may Allah be pleased with her, when her innocence from the lie came down on the tongue of the Messenger of Allah, may Allah bless him and grant him peace, " 'A'isha! Thank the Messenger of Allah, may Allah bless him and grant him peace." She said, "By Allah! I will only thank Allah ta'ala." Abu Bakr showed her the most perfect station, the station of going-on requiring affirmation of effects. Allah, the Blessed, the Exalted! said, "Thank Me and thank your parents." He said, may the blessings of Allah and His peace be upon him, "Whoever does not thank people, does not thank Allah." She, may Allah be pleased with her, in that moment was too overcome to see it. She was withdrawn from effect, so she only saw the One, the Conqueror.

Sayyidi al-'Arabi b. 'Abdillah wrote a letter to his student, Mawlay 'Ali b. 'Abdi'r-Rahman. He answered it. Part of what he said in his answer is, "Peace be upon you, Sayyidi! Your letter reached me and I read it. I understood its meaning and what you pointed out to me, may Allah repay you with good from us! You spoke the truth, but O Sayyidi! what will enable me to do what you mentioned to me of my pursuit of the *Shara'i* and putting them before the realities unless I look at the realities! I found them to be meanings and words. Words are celestial, of the sky. They are from the attributes. I looked at the *Shara'i*, and I found them to be sensory things and actions. Actions are terrestrial, of the earth. There is no doubt that the one of terrestrial things has his hand above the one of celestial things because the terrestrials are the attribute of the slave, and the celestials are the attribute of the Lord. The nobility of all stations belongs to the slave when he is described by what is appropriate for his abasement from the terrestrials. The Lord, may He be exalted! is described by what is appropriate to His majesty and beauty of celestials. When this matter appeared to me, and I was certain of it, I knew that the nobility of

actions and words is like the nobility of slaveness over freedom. I understood your counsel to me when you guided me to actions and urged me to them. You mentioned to me their honour over words. I heard it from you many times when you informed me that *Shara'i* after the realities, are nobler than the realities. The action begets action like the word begets the word. My value, Sayyidi, and Allah knows best! has not reached the point where I am worthy to answer you because I only recognise and know what you have taught me and presented to me. This is only your favour to me, and Allah ta'ala and the relationship of the Prophet, may Allah bless him and grant him peace, must repay you. Peace be upon you."

Know that Allah is mighty and the Mighty is only seen by might. However, it is not from the outward. It is by the might of hearts. The might of hearts is only acquired by the one who acquires outward abasement. Allah is only truly seen by the one who finishes the abasement of his outward because the one who finishes the abasement of his outward, in every case certainly finishes the might of his heart inwardly. When the might of his heart is finished, in every case, he witnesses the Mighty by might. Whoever witnesses the Mighty, and He is Allah, they are called the people of the outward who seek the acquisition of the realities in fact. Therefore the *Shara'i* come to them as a gift by force. They are always engaged in seeking the realities by themselves and the *Shara'i* by Allah. They are always in their quest. There is no doubt that what is by Allah is stronger than what is by the self in every case. Because of that, the people of the outward are the people of the *Shara'i* and the people of the inward are the reverse. They seek the *Shara'i* by acquisition in action, so the realities come to them as a gift by force. They are always engaged in seeking the *Shara'i* by themselves and they are always seeking the realities by Allah. There is no doubt that what is by Allah is stronger than what is by the self in every case. Because of that, the people of the inward are the people of realities. Those who find the *Shara'i*, and they are the people of the outward, find creation and are veiled to Allah. Their *wilaya* is not completed until the presence of creation does not veil them to the presence of Allah and the presence of Allah does not veil them to the presence of the creation. Those who find the realities, and they are the people of the inward, find Allah and are veiled to creation. Their *wilaya* is not completed until the presence of Allah does not veil them to the presence of creation and the presence of creation does not veil them to the presence of Allah.

Know, my brother, that people are in three divisions: people who are distracted from the Creator of this world by this world, people who are distracted from the Creator of the Next World by the Next World, and people who are not distracted from the Beloved of this world by the Next World.

Allah created the seven heavens and whoever is in them for their sake. Allah created the earths and whoever is in them for their sake. Allah created Adam for their sake. Had it not been for them, He would not have created him. Allah created the Garden and the Fire for their sake. Had it not been for them, Allah would not have created them. Allah created the Throne for their sake. Had it not been for them, He would not have created it. Allah created the jinn, men, and angels for their sake. Had it not been for them, He would not have created them. Allah created the sun, the moon, and the stars for their sake. Had it not been for them, He would not have created them. Allah created the sea, rivers, fish, beasts, and cattle for their sake. Had it not been for them, He would not have created them. Allah created a hundred mercies for their sake. Had it not been for them, He would not have created them. They are the lovers of Allah and His pure ones, the people of Allah and His party, His *awliya'*, and they are the people of His presence and those who sit with Him. It is as al-Husayri said,

All of them cling to the Messenger of Allah and scoop up
a handful from the sea or drink from the continuous rain.

Had it not been for our beloved Muhammad, these people would not have existed. Our beloved and master, Muhammad is the sea and they are spills from it. From the light of our master Muhammad, the hearts of the gnostics were illuminated. Had it not been for our beloved and master, Muhammad, none of them would have recognised the Lord of the worlds. He is the life of the *arwah* and he cures the heart. He is the light of the eyes and he is the one who removes cares. He is the sought-after intercessor for the people of wrong actions.

Know that one man is occupied with Allah and one man is occupied with the words of Allah. Both of them are occupied with Allah. There is no distinction between them. O Allah! The one occupied with the words of Allah is occupied with his tongue rather than his heart – the one occupied with Allah is better than him. If the one occupied with Allah is occupied with his tongue rather than his heart, the one occupied with Allah is better than him because the reciter of Qur'an, the one who prays, and the one doing *dhikr* mean the same. All good is joined in these three things. These are the doors of arrival to Allah. Whoever does not arrive by one of them, does not ever arrive. *Dhikr* by the tongue is *Shari'a*, and by the heart, it is reality. *Shari'a* must have reality, and reality must have *Shari'a*. Joining the two of them is the truth and the right way because every *Shari'a* is reality, and the matter is not reversed. *Shari'a* is a structure and the reality is meaning. *Shari'a* is from the source of his wisdom and the reality is from the source of judgement. He, may He be exalted! is described by

power and wisdom. Both of them are the attributes of the Lord. Each of them has a connection to existence which is specific to man in its expression. It is not valid to negate it by its opposite. Affirming one of them over the other is imperfect vision, and a fault of perception. Both must be affirmed. If not, it is error, or near to it. Work, and every journey has what was created for it. It is said that some people are veiled from the reality by the *Shari'a* and some people are veiled by the reality from the *Shari'a*, and some people make the *Shari'a* a door and the reality a point of return. Those are the party of Allah. The party of Allah are those who have success. Had it not been for loss, the value of finding would not have been recognised. Had it not been for forbidding, the value of giving would not have been recognised. Had it not been for narrowness, the value of wideness would not have been recognised. Had it not been for innovation, the value of the *sunna* would not have been recognised. Had it not been for the offensive, the value of the pleasant would not have been recognised. Had it not been for revenge, the value of blessings would not have been recognised. Had it not been for the objectionable, the value of the accepted would not have been recognised. Had it not been for the enemy, the value of the friend would not have been recognised. Had it not been for the unseen, the value of the present would not have been recognised.

Know that all things follow you. Your *himma* is not held to something and connected to it but that that thing is held in you and connected to you. Your *himma* is not *zahid* in something and relinquishes it, but that that thing is *zahid* in you and relinquishes you. It is like that. Know that understanding is a condition of action. For that reason, it precedes it. Action is not a condition of soundness, but of completion. It is not abandoned because of its absence. This Path is a strange wondrous path. It is built on following *ihsan* constantly. Part of beliefs is following the Predecessors. Part of rules is understanding (*fiqh*). Part of virtues is the school of the people of hadith. Part of *adab* is what is sound for their hearts in resolution or indulgence, clearly permissible or doubtful as long as it is not strong in inclining to the side of darkness. When they say things, the one who does not recognise their goals and prefers them, rejects them. The one who enters the path and does not recognise it is destroyed.

Intention is the elixir of the *awliya'* and there is no way to obtain intention except by the company of the people of intention and sincerity in seeking them and patience, seeking their help and obeying them. Success is by Allah! Shaykh Ibn 'Abbas said in one of his works,

The one of inward knowledge flees from the people of
outward knowledge as one flees from the lion.

Part of what I heard Shaykh Sayyidi al-'Arabi say is that a man said to him, "Sayyidi, before today, I was in a pleasing state. Today I feel hardness increasing in my heart and I do not know what the reason for that is." He said to him, "My son, that has afflicted you because of mixing with the dead." He said to him, "Sayyidi, what are the dead?" He said to him, "The dead are the people of this world. My son, I do not say to you that you aimed for them or aimed for mixing with them, but you joined with them and they joined with you. Harm has struck you from themselves. It is like the woman. When she comes to a man who is engaging, her coming to him harms him, even had he disliked her. It is like that with you. Now if you want the cure, you must keep the company of the people of Allah whom people suspect of lying in their claim. Keep their company, and you will be cured, and Allah will answer you more than what you have. Success is by Allah. It was said to one of the *Salihun*, "I love you." That *salih* man said, "What have you spent on me in your love? Love without expending is hypocrisy."

Part of what the Shaykh, may Allah be pleased with him, counseled me is that he said to me, "My son, if you want to obtain the Master, be the slave of his slave. Beware of desiring to be His slave. Be only the slave of His slave as Ibn al-Farid said,

She called me one day with the noblest of names.
She said, 'O slave of our slave.'

He also said,

Remembering harshness in the time of cheerfulness is clarity.

Know that a man of the *Salihun* was asked by his student to teach him the greatest great name of Allah. The Shaykh said to him, "The greatest great name of Allah is that when I say to you, 'Stand' you stand, and when I say to you, 'Sit,' you sit."

Sayyidi al-'Arabi informed me from his father Sayyidi Ahmad b. 'Abdillah that one day he and his companions were at a bee-hive, and they were taking honey while they were talking. One of his companions said, "What is here to be heard?" The Shaykh said, "Where is he that will hear? Where is he that will hear? Where is he that will hear?" He began to say it and enjoy it and repeat it. He said, "Where is he that will hear?" until he withdrew from existence, may Allah profit us by him! Sayyidi al-'Arabi was questioned by a man among his companions one day. He

said to him, "Sayyidi, what is the way to free the heart of love of this world?" The Shaykh said to him, "Free this world from your hand and be patient in being done with it. It will then leave your heart. When it leaves and your heart is at peace, then it will be in your hand it will not harm you."

The mark of honour does not make conditions in respect to the *wali* because the mark of honour is this world. This world may exist with the *wali* and it may exist with the *kafir*. It may exist with the righteous and it may exist with the outrageous. If you said, "Knowledge and gnosis of Allah, yes, because the *wali* is not ignorant. Allah does not take an ignorant *wali* except to teach him. The *karama* is only seen on the *wali* by two aspects – either by the overflowing of ecstasy or the guidance of a *murid*. If it is other than this, it's manifestation is bad *adab* with himself. Far be it from the people of Allah to have bad *adab*. May Allah profit us by them and ennoble us with their *dhikr* because the presence is pure, detached, protected. The one who still has remnants of bad *adab* in him does not enter it until his *adab* is perfected.

Know that the speech of man with creation outwardly only emerges from him according to his station inwardly. If he speaks to people by perfection and looks in people by perfection, know that his inward contains perfection. Know that speech only issues from man according to his station. It is as one of them said, "What is in you appears on your mouth. Only what you contain of good or evil appears to you in people."

Know that the perfect *wali*, the gnostic of Allah, is present in all presences. This is the state of the strong *rijal*, may Allah be pleased with them. The presence of creation does not veil them to the presence of Allah and the presence of Allah does not veil them to the presence of creation because they see their Master in every state. They do not see other than Him. This is perfect *tawhid*. These are those for whom praise and censure are the same, as well as enemy and lover, giving and withholding. Whoever is evil to them is like the one who is good to them. We ask Allah ta'ala to make us among them.

Know my brother, that when the *murid* is sincere in his desire, the effect of that sincerity must appear on him in his beginning by his diligence in *dhikr* because whenever a man loves something, he always mentions it a lot. When man continues in the *dhikr* of Allah ta'ala, wisdom gushes forth on his tongue. His tongue begins to speak wisdoms, knowledges,

gnoses and secrets without instruction, and that of which the intellect is incapable. Meanings then accompany his tongue. The Qutb helps him from the seas of the wisdom of Allah ta'ala. None hears him but that he pierces his breast and is invigorated by it and amazed. None argues with him except that he is defeated before him because he speaks by Allah. Allah overwhelms and is not overwhelmed. He said, may He be exalted!

*The truth has come and falsehood has departed.
Falsehood always vanishes.*

Everything except Allah is false. When he rises from words to actions, that dhikr is mixed with his limbs so that speech becomes action. Those meanings which accompanied his tongue become sensory. Whenever he needs something, his hands are helped to the treasures of his Master and he takes without delay, toil, or fatigue. First wisdom obeyed his tongue. Then that wisdom spread in all his limbs so that his limbs become as if they moved by Allah as he said in hadith, "My slave continues to draw near to Me with superogatory actions until I love him..." – Hadith. When he sits, he sits by Allah. When he stands, he stands by Allah. When he moves, he moves by Allah. When he speaks, he speaks by Allah. When he sleeps, he sleeps by Allah. When he awakens, he awakens by Allah. When he is silent, he is silent by Allah. Had the seven heavens and whoever is in them and the seven earths and whoever is in them gathered to dispute with him in something, they would not have been able to do that because he speaks by Allah and to Allah. Allah, the Blessed, the Exalted! is not overcome by any nor can anyone flee and escape from His judgement. Glory be to the One who taught man what he did not know! Glory be to the One who filled the hearts of His lovers with His love. Glory be to the One who emptied their hearts of others and filled them with knowledges, gnoses, and secrets. Glory be to the One who helped them, strengthened them, and gave them success in His love! Glory be to the One who permitted them His kingdom and *Malakut* to dispose of as He disposes of it. Glory be to the One who covered their imperfect attributes with the perfection of His attributes. Glory be to the one who inspired them and awakened them after heedlessness to His door. Glory be to the One who prepared them for His presence and made them worthy of it. Glory be to the One who made them intimate with His nearness and removed His veil from them. Glory be to the One whose abundance does not stop at anything! Glory be to the One who gives without anything and the One who withholds without anything. Glory be to the One who watches everything and nothing in His creation is hidden from Him. Glory be to the One who created everything! Glory be to the One whose favour encompasses everything! Glory be to the One who brought everything into existence and will put everything into non-existence. Glory be to the One by whom everything is exalted! Glory be to the One by whose might everything is abased. Glory be to the One

with whom there is nothing like Him. Glory be to the One with whom nothing was and He is now, and there is nothing with Him!

Know, my brother, that there is nothing in existence truly and in reality except Allah. He said, may He be exalted,

Wherever you turn, there is the Face of Allah.

Allah has means according to the number of selves of the creatures. The door which joins all those means is our beloved and our master, Muhammad, may Allah bless him and grant him peace. He is the door by which Allah sealed the paths of arrival to Him. It is haram for the one who does not come by the door of the beloved to reach the Beloved. It is haram for the one who does not love the beloved to be loved by the Beloved. It is haram for the one who does not have passionate love for the beloved to reach the Beloved. It is haram for the one who does not cling to the beloved to have intimate conversation with the Beloved. It is haram for the one who does not imitate the beloved to be guided to the Beloved. It is haram for the one who comes by other than the door of the beloved to have a portion in love. The *Rijal* vary in the stations of nearness to the Beloved according to their love of the Beloved. There is no cure for the afflicted lover swifter than love of the beloved. By Allah, there is no lover in existence for the Beloved except for the one whose heart is filled with love of the beloved. By Allah, you will not be a lover of the Beloved until the beloved is dearer to you than every lover. By Allah, had love of the beloved penetrated you, you would have been nearer to the Beloved than every near one. By Allah, had you loved the beloved with passionate love, you would not see other than the Beloved in all existence. By Allah, had you been annihilated from other than the beloved, you would be a lover and you would be beloved. By Allah, had you abandoned enemies and occupied yourself with the beloved, the most hostile of enemies would have become your lover. By Allah, had you been a lover of the beloved, enemy and lover would be the same for you.

Glory be to the One who prepared people for His service and established them in it. He prepared people for His love and established them in it. Allah gave a *tajalli* to the people of service by the attribute of majesty and awe, so they are estranged from creation and their hearts are intent on what comes to them from the presence of Allah. Their bodies become thin, their colour pale, and their stomachs empty. Their livers have melted from yearning and they pass through the darkness with weeping and wailing. They exchange this world for striving in the *din*. They hope for a garden whose breadth is that of the heavens and the earth, prepared for the

Muttaqun. Allah ta'ala appears in tajalli to the people of love by the attribute of beauty and love. They are intoxicated by the wine of the pleasure of nearness. The Worshipped One distracts them from being among the slaves or the *zahids*. They are occupied with the outward and the inward, so they are veiled from every outward and inward. They are *zahid* in blessing and favour, and they are occupied with the contemplation of the King, the Knowing.

Know, may Allah teach you! that while I was in contemplation of Allah, my self distracted me and it yearned for the Garden. The Majestic, may His majesty be exalted! ordered Ridwan, the treasurer of the Garden, to open the door for me and let me come in to it so that we could eat of its fruits and drink from its rivers and marry its virgins and see what Allah has prepared for his sincere slaves. He therefore did it and he opened the door of the garden for me. I entered and I saw in it what the describers cannot describe, what the eye has not seen and the ear has not heard and what has not occurred to the heart of man. Part of the sum of what I saw after I entered the doors and looked at the castles of the Garden, its trees, rivers, and the houris looking out from castles as if they were pearls and coral, is that I was beside a tree by the door of the castle which was opposite me. It rose on one trunk until it was level and branched out in branches and boughs, leaves and fruits. I have not seen the like of its beauty and excellence, and the variety of its colours and fruits. One leaf was not like another leaf, and one fruit was not like another. Its height was 500 years, and its width was the same. Written on its trunk, on every branch, and on every leaf, and on every fruit was *La ilaha illa'llah. Muhammad Rasulu'llah*. Every line was written in a pen which was not like another. Every bough, leaf and fruit had a voice which sang in tunes which were not like another. The voice of the boughs was not like the voice of the leaves, and the voice of the leaves was not like the voice of the fruits. Each voice, leaf, and fruit was not like its sister. I ate of its fruits and I drank of its water. When I took a fruit, another would grow in its place. The taste of each fruit was not like the taste of another, nor was its enjoyment and blessing. In that, I questioned Ridwan and I said to him, "My brother! For whom are these castles, these rivers, and these trees?" He said to me, "This is some of what Allah has prepared for a man among the people of *La ilaha illa'llah. Muhammad Rasulu'llah*. When I saw for myself that I would have that, I left the Garden and its bliss and ornaments and I returned to the most radiant knowledge. When I returned to my contemplation as I was before, I forgot the Garden as if I wanted not to enter the Garden. I did not descend to it because of what I experienced of the pleasure of contemplation. I went as if I was imprisoned. I had rest in the contemplation of my Master, and I began to ask forgiveness for that. My Master forgave me and accepted me and brought me near to His presence and He spoke to me with the speech of the lover to his lover.

Know that a lapse occurred from me and I rebelled against my Master, i.e. I was heedless of Him. My Lord expelled me from the garden of contemplation and eye-witnessing and made me enter the Garden of bliss and *ridwan*, i.e. He imprisoned me in it. When I entered it and looked at its castles, rivers and trees, and I heard the voices of the tunes of the boughs, their voices reminded me of the presence of my Master. I turned in *tawba*, sought forgiveness, and went to the door. I found Him forgiving to the one who turns in *tawba*. He let me drink and He brought me near and He chose me.

Know that what I affirm for the seeker of this path when he is sincere is that he make himself a corpse and take on the qualities of the dead because part of the affair of the corpse is that he does not speak, does not move, is not concerned with himself or anyone else, does not organise, does not manage, does not help himself or anyone else, does not resist good or evil, and does not turn. Part of his affair is also withdrawal in the graves. Whoever speaks to him, he does not answer him unless he is dead like him. This is on to what has no end of his attributes. This is a sound analogy, and Allah knows best.

There is also no question which is related to the Unseen but that it is stronger, better, more useful, more pleasant, and wider than a question which is related to what the eyes see in norms, i.e. 'ibada of the *din* of this world. For that reason, the common and the elite appear because the common go with what is seen outwardly and the elite go with what is hidden in the unseen of the Merciful. The common take by outward acquisition, and the elite take by the hearts and the cores. He prepared the common for His service and He prepared the elite for His love. Glory be to the One who helps these with what He helps them and who chooses these and brings them near. He conquers these by His awe and force, and He makes these others enter His presence and assembly. Glory be to the One who divided and was just, and was generous, noble, and kind. Glory be to the One who will question the slave about what he did and is not questioned about what He does. Glory be to the Wise, the Knowing. Glory be to the Great, the Immense.

Part of what I heard the Shaykh, may Allah profit us by him is that he said, "When the slave goes before his master, he becomes a doorman. When a slave falls behind his master, he becomes a servant. It is like that with the *murid*. When he is sincere and takes the roots of the path from his Shaykh, he does not stop with what he takes from the Shaykh. He increases it many times over. If he stops with what he takes from the Shaykh, he is censured

and that indicates the littleness of his sincerity in his quest. This is by the story of the Shaykh, the Imam Ash-Shafi'i with his Shaykh, Imam Malik. He asked his permission and said to him, "Sayyidi! Do I stop with what I have taken from you and restrict myself to it, or do we do *ijtihad*?" "No, my son. Do *ijtihad*."

He said, may He be exalted!

"The Qur'an of dawn is witnessed."

He said, may Allah bless him and grant him peace, "O Allah! Give *baraka* to my community in their mornings." This is because when man sleeps, he withdraws into the presence of the Unseen. The lights of the Unseen are not counted, numbered, or limited. When man wakes up to his sensory wakefulness, the traces of the unseen presence and the effects of its lights and its secrets withdraw from him. Only the most important of things to him precedes to his heart when he wakes up, i.e. that to which his *himma* is connected. He finds himself devoted to that with his heart, so he reaches what he wants in it because as humanness is strong by presence, *ruhaniya* is strong by the Unseen." Part of what the Shaykh, may Allah be pleased with him! said to me, is "My son. Our companion does not speak with one who is above him. He speaks with the one he finds below him."

He said to me, "Do not be a lover of anyone. Only be a beloved. If it is unavoidable, then only love one who loves you." Part of what he counseled me is that he said to me, "Recognise the lowest of what is in people. By him, you will receive what you receive by the highest in people. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

Part of what the Shaykh, may Allah be pleased with him! counseled me is that he said to me, "Only feed the food of your wisdom to the one you find in the very limit of need of it. If not, lower yourself and hide and hold back." He said, may He be exalted!

Sadaqa is for the poor and the wretched.

The Shaykh, may Allah be pleased with him! also said to me, "My son, part of the greatest of that to which I counsel you is beware of discomforts! Beware of discomforts! Beware of discomforts! in respect to yourself and in respect to others. If it besets you and discomfort is inevi-

table, then turn from it and recline on your back because discomfort is like the burden. It only descends on the back of man. When you recline on your back, you have rest from it, and it goes onto the earth which you recline on. This is one of the greatest things which I put you on your guard against. May Allah give you and us success. He, may Allah bless him and grant him peace, when two matters were joined for him, only chose the easier of them. This is sounder still in effects." Part of what he, may Allah be pleased with him! said to me, is that he said, "The *faqir* is not a *faqir* until he is like the beaten camel which is occupied with the blow which is on its side."

The king is in two stages: in the highest of what is in things and in the lowest of what is in things. The one of the highest of what is in things is a Sultan and the one of the lowest of what is in things is a Sultan. Whatever is granted by the highest of what is in things is granted by the lowest of what is in things. He said, may He be exalted!

He is the One who is God in the heaven and God in the earth.

Whenever man is granted something, he is granted it by its opposite. As the king overwhelms people by his might, so the one of abasement overwhelms people by his abasement because might has force and abasement has force. He said, may He be exalted!

Each We help, these and those, from the giving of your Lord.

As light has force, so darkness has force. As strength has force, so weakness has force. As power has force, so incapacity has force. As speech has force, so silence has force. As the highest of what is in people has force, so the lowest of what is in people has force because things are only occupied by their opposites in their actions. No one confronts you with anything and you confront him with its opposite, but that you obliterate him from these opposites which we mentioned and others. These matters only stumble for the one who does not serve the highest of matters or the lowest of them. He said, may He be exalted!

Wavering between that, not to these or to those.

By this, the one who is cut off is cut off, and the one who arrives, arrives. The result is that all good is gathered in the highest of what is in things and in the lowest of what is in things. Allah knows best. All this is if he is for Allah and by Allah and from Allah, and also if he is by a Shaykh with insight and with a sincere brother in Allah.

Part of what I heard from Shaykh Sayyidi al-'Arabi, may Allah profit us by him! is that he said to me, "My son, man, i.e. the *faqir*, only has his affair set up by corruption and rightness, or he is not. He is corrupt and attaches himself to the people of rightness, and they mend what was corrupt for him. After that, he learns rightness, so he needs to sit with the people of corruption to increase his gnosis and perfection in his rightness since the thing is only recognised by its opposite. First he needs the people of rightness, and then he needs the people of corruption to make his benefit last and to find his journey."

Part of what I also heard the Shaykh say is that he said to us, "My son, people are such that whenever the *murid* meets the Shaykh, he must obligate him to seek something to clarify his sincerity. Our obligating of our companions is that we command them to leave discomfort. It is enough for us that our companion comes to us because our companion is like the prince who controls all existence by his words and makes use of all existence by a word. One word from his tongue enriches and one word from his tongue impoverishes." I also heard him speak to a man among our companions who used to come to the Shaykh, and he was among the nobles of his people. Sometimes he would find the Shaykh, and sometimes he would not find the Shaykh. The Shaykh said to him, "My son, by coming to us, whether you find us or not, you obtain your need when you continue in it — that is what is sought from you. The goal is Allah ta'ala. "Whoever draws near Me a handspan I draw near him an arm's length." — Hadith.

Know that the end of ends is the realities. The pawned things of all creatures are in them. Whoever obtains something of them, obtains all treasures, sensory and of meaning. Obtaining them is only by obtaining their people. Whoever obtains one of their people, obtains them. Whoever does not obtain one of their people, does not ever obtain them. It is election, outwardly and inwardly. Whoever obtains something of them, obtains election. Whoever does not obtain anything of them, is common, among the sum of the common. All the *Shara'i'* are the doors of realities, and every *Shari'a* which does not lead to a reality, its master is lacking. Every reality which its master did not enter by a *Shari'a*, its master is lacking. The reality is the house of the goal. Whoever obtains the lowest thing of it is rich. Whoever does not obtain any of it, is poor. It is as is said,

Whoever has acts of devotion from You,
travels in creation like a waymark.

Know that whenever the people of the outward gather on a matter, Allah helps them to it and in it. Whenever the people of the inward gather on a matter, Allah helps them to it and in it. If they are among the people of good, He helps them with good. If they are among the people of evil, He helps them with evil. If one is among the people of good and the other is among the people of evil, Allah helps them by its good and its evil. However, if the good of one overcomes the one of evil, the evil is transformed into good. If the one of evil overcomes the one of good, the good is transformed into evil. If man is alone, Allah ta'ala helps him by what is in his consciousness, good and evil. However, the substance of the species is stronger than the substance of the self in good and evil. The one who has success only has success by the company of one who has had success. The one who loses only loses by the company of the one who loses. The hand of Allah is with the community, i.e. with the substance of good or the substance of evil. Every community is provided for according to what it gathers in. We ask Allah ta'ala to make us among the people of good and to join us with them by His favour and *ihsan*!

Also, if you are imperfect from every aspect while you are with your Master, know that you are perfect from every aspect. If you are perfect from every aspect while you are with other than Allah, then know that you are imperfect from every aspect because imperfection with the people of perfection is perfection and perfection with the people of imperfection is imperfection. It is as one of the kings said, "By Allah, had you known what is in us of forbearance, you would have come near us with crimes."

The *wali* is like the ember. When it is with charcoal without flame, light is revealed and becomes strong until that charcoal is kindled from it and becomes like it or greater than it. Had that ember been in a hundred thousand pieces of charcoal or more than that, they all would have been ignited from it. If the ember does not find any charcoal and remains alone, its light becomes less and grows weak until it is as if it were not. Why does it not ignite something other than charcoal? It is because charcoal is prepared for it and it is prepared for the charcoal. The ember ignites the charcoal, and the charcoal ignites the ember. The Shaykh is like that with the *murids*. However, if the *wali* is like the ember and his perfection is not affirmed, the like of what happens to the fire happens to him. When its light is put out, after that, only ashes and blackness remain in it. When the *wali* of the likeness is perfect from the people of his art and he does not find one with which to feed it, i.e. of charcoal, he becomes like flint outwardly, a cold stone which is like stone, i.e. a man like men. Only what is seen on the people of his species is seen on him. Fire is hidden in him inwardly. Had the fire of his inward appeared, and the people of the east

and the west needed it, they would have been ignited from it. He is like the stone which is thrown into the middle of the road. Many people walk on it with their feet, i.e. because of ignorance of him and ignorance of his wisdom. The one who obtains him, i.e. the one who has his inner eye opened by Allah, the Blessed, the Exalted, so that he recognises him and keeps his company, is like the one who obtains something which indicates all existence. The wali, the gnostic of Allah, is the greatest great name of Allah.

Shaykh Zaruq said from one of them, "Whoever reaches the reality of Islam, cannot cease to act. Applied to it is: 'Let a self look to what it has advanced for tomorrow.' Whoever reaches the reality of *iman*, cannot turn to action by His word, may He be exalted! Whatever you have of blessing is from Allah. Whoever reaches the reality of *ihsan*, cannot turn to other than Allah, by His word, may He be exalted! Say: 'Allah!' and then leave them playing in their game of plunging." Know also that Allah ta'ala created these phenomenal beings, good and evil, outward and inward, celestial and terrestrial. He gave them a bride-price. Whoever pays their bride-price, takes them and obtains some or all of them. It is abasement to Him. He gave this abasement two aspects: abasement of the self and abasement of money. Good things are only obtained by it. Evil things are only obtained by it. He made man's essence based on good things and evil things, i.e. man is exposed to them, whether he likes it or not. Whoever is not abased to his Master by gratitude for blessings, he will be abased to him by necessity. Whoever does not answer the call of good, will answer the call of the Sultan. Whoever is pleased, has pleasure. Whoever is wrathful, has wrath. Because of this, the slave must inevitably have abasement to his Master. If he is pleased with him, his abasement is the abasement of gratitude which obliges increase of blessings for him. If he does not come to the door of his Master by pleasure, he will come to it by wrath. His abasement will be the abasement of *kuf*r and force. May Allah make us and you among those who are pleased with His judgement and submit to His decree. Amin, O Lord of the worlds!

The *murid* who is content with himself or with his intellect or his knowledge is like the one who travels without company in the land of fear. He does not recognise the road. Do not ask about the misfortunes which befall him! Part of what the Shaykh, may Allah be pleased with him, said to me is, "My son, you are with what you set down in your doctrine. If you need it and set down a ruby, you will only find the ruby when you open it. If you set down dung beetles, you will only find dung beetles. The ruby is dung beetles, and the dung beetles are the ruby. However, the thing varies in consciousness. 'I am in My slave's opinion of Me.' Whoever thinks good, finds good, and whoever thinks evil, finds evil.

Know that people are in two groups: common and elite. The common see the action from the creature and the elite see the action from Allah. The end of the elite of the elite is that they see only Allah in existence. Had they been obliged to see other-than-Him, they would not have been able to do that. By the gatheredness of their secret on their Master, things and their opposites are equal with them: their sweetness and bitterness, their good and evil. The first sees his action by himself. His affair is not set up. The second sees his action by his Lord. This action of his turns to increase because the matter is traced to its people since he recognises that Allah ta'ala is concerned about him for those actions. He becomes grateful for this and is not cut off. The third only sees his Master in movements and stillness. He takes by His word, may He be exalted! Say: "Allah!" and then leave them playing in their game of plunging. This one is absorbed in the contemplation of his Master. Allah was and nothing was with Him. He has now what He had.

Part of what Shaykh Sayyidi al-'Arabi, may Allah profit us by him! counseled me is that he said to me, "I want you to look at the people of your age. Beware of being greedy." The poet said, "Greed is left to the youth in one coin." He said to me, "That greediness about which I counsel you is the greed about which I counsel you: greed of leadership and greed of the heart. If you want to always overcome creation, try it against Allah and you will be overcome by creation always. Our masters, the sound predecessors, may Allah be pleased with them! said, 'The last of what leaves the heart of the gnostic of Allah is love of leadership and love of rank.'" Part of what he counseled me also was that he said to me, "My son, scope does not leave you extent for scope for other than you."

The carpet of the outward is mouthfuls and the carpet of the inward is words. There is also a great affair between the seeker of the people of wisdom and the seeker of wisdom. The seeker of wisdom only finds it when he finds its people, and the seeker of its people, finds wisdom and finds its people. The seeker of wisdom may be destroyed by his seeking it from it, while the seeker of its people will obtain it in every case. Part of what our Shaykh, Sayyidi al-'Arabi informed me from his father, Sayyidi Ahmad b. 'Abdillah, may Allah profit us by him! is that one day he was with Sayyidi Ahmad al-Yamani, may Allah profit us by him! He was in a hair-tent and he had a group of 'ulama with him like Sayyidi Sa'id al-'Umayr, Sayyidi al-Hasan b. Rahhal and their like. They were speaking with Shaykh Sayyidi Ahmad al-Yamani. Sayyidi Ahmad al-Yamani said to them, "Tell me, is there among you one who recognises the reality of *wilaya* and what it is?" Each of them began to say what is accepted of praiseworthy actions. One of them said, "Sayyidi, it is *taqwa*." Another said, "Sayyidi, it is knowledge

of Allah." Each of them said what appeared to him. He said to them, "No, no" until they said to him, "Sayyidi! acquaint us!" He said to them, "Look!" They said to him, "Sayyidi, the information is from you, may Allah have mercy on you!" He said to them, "Information is near." They said to him, "Sayyidi, what is it?" He said, "The reality of wilaya is that if you are sitting in the shade of this tent, you do not choose to sit in the sun. If you are sitting in the sun, you do not choose to sit in the shade. The hadith is an analogy."

The *Rajul* is the one who serves by descent as he serves by ascent, and serves by retreat as he serves by advancing. Descent has two aspects: descent of the senses and descent of meaning. Descent of meaning has the character of the realities, and descent of the senses has the character of the *Shara'i*. The poet said,

I left the people their *din* and this world. I was occupied
with You, O my *din* and O this world of mine!

Perhaps you will find the path of descent to be near and swift and piercing for the one who recognises it and takes it from its lords, i.e. swifter than the path of ascent. However, the gnostic has it.

Part of what the Shaykh said to me, "If you are in lights and the people of darkness want to reach you with harm, they will not be able to do it. Darkness does not reach the light. Their harm returns to them. It is like the one who unsheathes a sword and desires to strike a man on his left. He closes his eye and strikes and misses the man and strikes himself. Then the one of darkness is like that when he wants to strike the one of light with his darkness. Darkness reaches light, but when it strikes, he only hits the darkness of himself with the darkness of himself."

The Shaykh, may Allah have mercy on him, said to me, "My son, know that all increase, sensory and of meaning is all in the mudhole. Whoever finds the mudhole, finds increase. Whoever does not find the mudhole, does not find increase. Whoever has the mudhole emptied for him, his increase is invalidated. All increase of existence is pawned in the mudhole. The presence of the mudhole is the presence of increase. When the mudhole withdraws, increase withdraws." Part of what the Shaykh, may Allah have mercy on him! counseled me is that he said to me, "My son, if you seek this world, put it and its people in its stage. Seek it by jest and take it as jest and pay it out as jest and have contact with its people by jest. Beware of elevating it above its value as its people do with it. That is because it is

the greatest of their concerns. We seek refuge with Allah from that." Part of what the Shaykh, may Allah have mercy on him! informed me is that Sayyidi Qasim al-Kassasi, may Allah be pleased with him! in his beginning used to have his *nafs* strong against him. He would go out to the mountain of Fes and circumambulate it from the two sides and then he would return to the city and his self was rested. His goal in that was that his self might become muddy. Whenever his self became muddy, increase would occur for him: increase of knowledge and increase of action.

This Path of ours is the path of breaking norms. Whoever does not break the norms in himself outwardly, i.e. the norm of the common so that his difference from the common appears on his seven limbs, this is because breaking norms only emerges from breaking norms. When man only goes with the norms of people in the outward, norms are not broken for him inwardly ever. The only one who is given breaking of norms inwardly is the one who breaks norms outwardly. It is as Shaykh Sayyidi Ibn 'Ata'illah said, "How can norms be broken for you while you have not broken the norms in yourself."

Also people say whoever ties the quicksilver and unties it, possesses all the west. I say that whoever ties himself and unties it, possesses all phenomenal beings. They also said, "Guard your mouthful and your call will be answered. Guard your word and your *himma* will be elevated and your call answered."

Know that all common people are jailed in the prison of norms, bound and fettered in it except for the one whom Allah, the Blessed, the Exalted! wants to move from the abode of the common to the abode of the elite. He moves him to breaking norms. He may move him by love and yearning at the hand of a realised Shaykh if Allah enables him to do that. They are few. If not, he moves him by force. The one moved at the hand of the Shaykh is as if his Shaykh teaches him until he begins to teach another. As for the one moved by force by the Shaykh, he does not teach. He leaves a *majdhub*, not a traveler. Breaking of norms has four aspects: either you break norms by disconcerting yearning or by unsettling fear. If not, it is by force. Among the people of breaking norms is the one who has norms broken for him and does not know how or where. Among them is the one who has norms broken for him and he recognises how they are broken for him and recognises how they are broken for others. This is the gnostic of Allah. Breaking of norms is either above the norms of people or below the norms of people.

Sayyidi al-'Arabi informed us from his grandfather, Sayyidi Muhammad b. 'Abdillah, may Allah profit us by him! that one day he was traveling to the public square of Ibn Zaruq. The governor lived there. When that governor met with the Shaykh, he stood up for him and kissed his fingers. He said to him, "Sayyidi, one of your companions came to me today and I granted a need to him." The Shaykh, may Allah profit us by him! said, "I seek refuge with Allah! Far be it from me and my companions to have need of you. This has never happened in my recognition. Do not say, 'My companion.' My companion has no need of you nor do I." This was from the height of his *himma*, may Allah be pleased with him.

Shari'a follows the reality, and the reality follows the *Shari'a*. By what the life of man is based on, the reality does not come to him but that the *Shari'a* follows it, and the *Shari'a* does not come to him but that the reality follows it. However, whoever is patient in its reality, obtains its *Shari'a*, and whoever is patient in its *Shari'a*, obtains its reality. However, the reality results in its *Shari'a* with creation more than isolation because the one of the reality who is isolated from creation has an occupation whose result is inward. Whenever the results of the reality draw near and appear on their possessor, something of attraction and *dhikr* appear with him. All the *Shara'i* are the results of realities.

All the realities are in two divisions: realities of the earth and realities of the heaven. The realities of the earth are the realities of descent, and the realities of the heaven are the realities of ascent. The realities of descent are those which are possible from the creature, and from his good and evil. If they obtain the creature, they obtain the Creator. The realities of ascent are those which are possible from the Creator, and from His good or evil. When they obtain the Creator, they obtain the creature. The realities of ascent are those which are called realities by people. Whoever obtains something of them, obtains the whole cosmos. It is as the speaker said, "Whoever has devotion from you, travels in creation like knowledge." The realities of descent are those which are called *Shara'i*. Whoever obtains something of them, obtains the whole cosmos. He said, may He be exalted!

*He is the One who is God in the heaven
and God in the earth.*

The perfect wali is the one who joins the realities of Allah and the realities of creation. He uses descents and he uses ascents by all colours. It is as ash-Shitri said, may Allah have mercy on him! "My goal in love is that I become coloured." Ibn al-'Arabi al-Hatimi said, "The perfect wali changes in all conditions to fulfill all desires." He means that he takes on all the

colours of creation, celestial or terrestrial. It is as the poet said,

*As for abasement, it is appropriate to passion.
As for might, it is appropriate for kingdom.*

This Path of ours is the path of kingdom. When one's kingdom is given to another, his kingdom is stripped from him. One does not rise but the other descends. Property is jealous. The king cannot give control to another unless he is like himself, i.e. truthful, perfect and loyal. In spite of this, he does not leave treason in the kingdom which he transfers except for a few people because the kingdom is sterile. It has neither child, brother, companion, nor father. Whoever gives his sword to another, may be killed by it. Ash-Shitri said,

*If you are aware of existence, it shines in your essence.
It slips in and must be rejected.
It threatens you with your attributes. Strike the bonds
with your shield and cast away your staff!*

I will teach you one of the benefits taken by us from the masters. It is that you leap by force to break norms. That is the source of increase with them. Break it from you, celestial or terrestrial. This is the source of truth and do not turn from it. In meeting creation and leaving norms is wisdom by which increase occurs.

Ibn 'Ata'llah said in the *Lata'if al-Minan*, "One only comes to Allah by two doors: the door of sensory annihilation, and it is death, and the annihilation which this group is devoted to," i.e. the Shadhili group. Going-on also has two doors. We say that it is the door of acting by norms, and the door of acting by breaking norms. Acting by norms is acting by the *Shara'i*, and the door of acting by breaking norms is acting by the realities. Each of these paths is opposite the other. The path of the *Shari'a* is cold and wet, and the path of the realities is hot and dry. The path of *Shara'i* is service by the outward limbs, and the path of realities is service by the inward limbs: *himma* and the heart. Whenever man incline to one, it has authority. The path of *Shara'i* is wet and slow, and the path of realities is hot and rapid. These paths are the stations of the traveling beginners. As for our masters, may Allah be pleased with them, they have no station as Allah, the Blessed, the Exalted, said to the people of Yathrib,

O people of Yathrib! You have no abiding (maqam),

because they are with their Master wherever He wants and however He wants. Their will is obliterated in the will of their Master. They go with creation in the station in which they find them. They do not reject anything from themselves or from creation because they do not see other-than-Him.

All these seven outward limbs are lights. Each limb has a judgement particular to it in a moment. Whenever one of those limbs moves, it has authority and the six follow. These seven limbs serve the heart. It is the Sultan, and they are its army. Allah ta'ala honoured it when he said about it,

Niether My heaven nor My earth contain Me,
but the heart of My slave, the *mu'min*, contains Me.

Each of the outward and the inward limbs has a light which does not resemble the light of another limb. He said, may He be exalted!

The variety of your tongues and your colours.

Know my brother, that the people of the reality are exiles, rejected, and the people of the *Shari'a* are near, accepted. This is because the *Shari'a* is between this world and the *din*, and its people are many. The people of the reality are devoted to their Master. They do not recognise other than Him and they only see Him. Their occupation with looking at Him distracts them from being occupied with this world and being occupied with the Next World. It is as one of them said, "By Allah, had I been obliged to buy an onion, I would not have been able to do it." It is as if they were not from the same species as common people by the purification of their inward and the illumination of their hearts by the contemplation of their Master. However, it is as Allah, may His praise be exalted! said,

Few they are.

As for all these mosques, all these assemblies, and all these governments, they are only prepared and set up for the *Shara'i'* and their people. As for realities, their people, may Allah be pleased with them and may He profit us by them! have been given something by Allah, the Blessed, the Exalted! which the common people do not have. It is election for them, and only they recognise it. The poet said,

I left people their *din* and this world. I was occupied
with You, O my *din* and O this world of mine!

He has estranged them from creation out of jealousy from Him for them. He put a veil of light between them and creation. Only the one who desires to be brought to Him reaches them. Whoever hovers around them who is not of their species is burned up by their lights. Glory be to the One who chose them and selected them from among His creation. He brought them near and selected them for the presence of His nearness. May Allah provide us with their love and let us drink their help. Amin. O Lord of the worlds!

The corruption of the heart is adding the presence of other-than-Him to His presence. Similarly, the corruption of the body is adding food to food. This is from the beginning *murid* in the Path. The perfect *wali* is the reverse. This is because the perfect *wali* owns himself. The *murid* is different from that because the *murid* seeks to leave the enchantment of his self. The perfect *wali* has finished disciplining himself. He is present with his Master in all presences and he serves Him in all states, absent-present, traveling-resident. His separation does not veil him to his gatheredness, and his gatheredness does not veil him to his separation. All opposites are equal with him. Phrases are like meanings, and meanings are like phrases.

The *wali* is like the prince. He only repairs to the pavilions of his might. It is withdrawal from those of his species except from the one who is like him in the people of his art.

If you want to truly be a master, truly be a slave and you will truly be a master by the word of the Messenger of Allah, may Allah bless him and grant him peace. "The servant of the people is their master." Your mastery is according to your slaveness, be it great or small. Also Musa asked his word and said to him, "My Lord! Where will I find You?" He said to him, "Musa! You will find Me in the first step." Man has two steps: the step of the senses and the step of meaning. As for the step of the senses, it is what you advance on a matter by which you desire the face of Allah. You will find Allah with you in the first step you lift or cast. If it is the step of meanings, you do not lift the foot of your *himma* in a matter in which you desire the face of your Master, i.e. strengthen it in it, but that you find Him in it.

Part of what is related from one of the works on the gnostic of Allah, Sayyidi 'Abdu'r-Rahman al-Fasi is that he said, "Do not make the people of the outward a proof against the people of the inward. Whoever relates them to ignorance, is more entitled to it because he denies what his knowledge does not encompass." He said, may He be exalted!

Do not have doubts about what you do not have knowledge of.

Whoever rejects them without tasting their state has exceeded his condition, and is ignorant of his worth.

The treachery of the people of love is that they manifest complaint, as if they dislike the company of harm and affliction.

Whoever does not find that the separation of the Beloved is like union with Him,

Has not tasted any of the food of desire except for claim.

Know that part of His *lutf* to you and His generosity to you and His mercy to you is that He created for you Shaytan, the self, passion, and this world to move you to the divine presence and to stir you to it in the hour of heedlessness. Had it not been for His love for you, He would not have given them power over you because our Master, may His majesty be exalted! is jealous of His slave. This is because these four are guards of the presence. Whenever the slave is heedless, they seize him.

You are only veiled from that which goes on by familiarity with the passing. The abiding only appears to you by intimacy with the abiding. All except Allah is a veil on Him. Whenever your *himma* is connected to love of a thing, you mention it a lot. Whenever you mention it a lot, its love is established in your heart. Also the seeker of slaveness must have abasement over might in all matters because abasement is *adab*. It is sought for the one whose *himma* is connected to seeking election. The poet said,

The *adab* of the slave is abasement and the slave cannot leave *adab*.

If his *adab* is perfected, he obtains love and draws near.

For this reason, I want to distinguish something of the states of abasement which the slave must discipline himself in, so that it is a natural state for him. Success is by Allah in words, actions, goals, and *himmas*. First, words are might and silence is abasement. If it is so and there must be words, they are terrestrial, and silence is better than them. Lowering the eye is abasement and much looking is might. Withdrawal is abasement and mixing with creation is might. Much action is might and stillness is abasement. If there must be action, then it could be different from what the common do. This is what we recall in the outward. In the inward, seeking things by passionate love of them is might, and lack of seeking is abasement. Management and choice are might, and going with what emerges without choice or manage-

ment is abasement. Rejecting the slaves of Allah in what emerges from them is might, and submission is abasement. Joy with the existence of a thing and sorrow at its absence is might, and lack of joy at the existent and lack of sorrow for the absent is abasement. This is to what has no end of the attributes of might by the self. All of them are keys to the attributes of abasement by force. The attributes of abasement by the self are all keys to the attributes of might by Allah by gift. It is sought. As for action, silence is action. Sleep is action. Abasement is action. If you desire action, lock the element of the tongue and you will see action emerge from the gaps of the heart. The necks of all phenomenal beings bow to it by the command of the King, the Judge. This is because whatever goes beyond the limb of the tongue is action. The perfect *wali* is the one who speaks and acts by his words. If he speaks without action, he has no election. He only has information of election because whoever is by Allah, is only knowing. It is like that with the one who acts without speaking, he is ignorant. The *wali* is not ignorant. Allah only takes an ignorant *wali* to teach him.

Abase yourself to Our might and in Our presence, and you will obtain reaching Us in the presence of Our purity. Be torn open by Our ecstasy and murmur Our name. Live in Our quarter. If you come, We will come. See the originality of Our workmanship in Our time. Rejoice in Our perfection and make your nest in Our security. Be annihilated from Our annihilation and go on by Our going-on. Be wedded to Our union in the garden of Our timelessness and see the beauty of Our throne and Our footstool. See the stage of the lovers with Us. Had you seen Him in everything, even yourself, you would have found Him nearer to you than everything, even than yourself. Had you seen Him in everything, you would be veiled by seeing Him from seeing everything. How can anything appear to you with His manifestation? He brings into being the existence of everything. How can anything appear to you with His manifestation? He is the One with whom there is nothing. Had the in-time been joined to the out-of-time, the in-time would have vanished and the out-of-time would have remained. Had the attributes of the Beloved appeared, the veil and the veiled would have been annihilated. Had the lights of witnessing appeared in *tajalli*, the *zahid* and the object of *zuhd* would have been annihilated. You raise things above their value when you are *zahid* in them. That is because you are veiled to Him. Had you seen Him in them, before them, or after them, you would not be veiled to Him by them. Your being occupied with them and distracted from Him is that which veils you to Him. Had you seen their existence from Him, you would not have been veiled to Him by them. Only joy with what exists and sorrow over what is missing comes between you and the Worshipped. Only the blameworthy attribute veils you to bliss. Had it not been for the slanderer and the watcher, your joy with the Beloved would not have been completed. Had it not been for the fire and the honey, the pleasure of honey

and honeycomb would not have been perfected. When you look at things and see their Maker in them, they become a light for you by which your inner eye is illuminated. When you look at things and do not see the workmanship of their Creator in them, they become darkness for you by which your inner eye is wiped out. Whoever has his *himma* attached to something, does not see other than it in movements and stillness. He said, may He be exalted!

Every party rejoices with what they have.

When your inward is pure of beings, it is filled with the Maker of being and love grows between you and all beings. When your inward is filled with beings, the Maker of being leaves it and hatred grows between you and all beings. Whenever your behaviour with the Creator is pure, all creatures incline to you.

How can you flee from something which the Powerful has decreed for you and determined for you before He created the first and the last? How can you repel rebellion from yourself or attract obedience to you when He decreed what was and what will be until the Hour comes? How can you strive with your faulty vision while He is more compassionate to you than the parent to the child? Are you not the child of Adam? You have a model in your father Adam when he rebelled against his Lord and ate from the tree. He could only return to Allah and seek forgiveness. That was when he sought intercession by the beloved lover, the crown of the gnostics and the cure of the hearts, our master Muhammad the Chosen, the trusty, may the most pure peace and blessings be upon him in every moment of time. What is sought from you is that you submit yourself to Him and be pleased with the conduct of His judgements, and His decree, and that you be His slave in every state which His original workmanship causes to appear in you by His will. Looking in things and stopping with their outward becomes a veil for you which prevents you from reaching Him. If you look at things and see their Manager and their Maker in them, they become a mirror for you which directs you to him. By Allah! Do not say "I" except after you have obtained annihilation. By Allah! You will not obtain life except after you have obtained annihilation and death. By Allah! The suns of will only shine for you after the annihilation of the selves. By Allah! You will not reach the station of the desire until no 'doubling' remains between you and people. By Allah! You will not savour the taste of *iman* except by leaving phenomenal beings. By Allah! You will only acquire well-being after annihilation from the people of annihilation. By Allah! Had you torn apart the veils, you would have been the Beloved in your essence. By Allah! Had the veils of illusions fallen from you, you would have been the abiding,

constantly. By Allah! Had the barriers fallen from you, you would have seen the light of dawn rising. By Allah! Had you rolled up the distance of yourself, you would not have seen anything existing except your Lord. By Allah! Had the light of *iman* shone, eye-witnessing would have occurred and the existence of phenomenal beings would have been veiled to you. By Allah! Had you travelled the road of the people of the Path, the lights of the reality would have appeared to you. By Allah! Had you made of yourself sound of vices, the truth would have come and the false would have departed. By Allah! Had you clung to *adab*, you would have entered the company of those of cores. By Allah! Had you left abandoned the appetite of arrival in your heart, you would have leapt to arrival. By Allah! Had you abandoned management and choice, you would have been among the free slaves. By Allah! Had you made return to the door sincere, you would have found Him generous and forgiving to the one who turns in *tawba*. By Allah! Had you extended the hand of abasement and called in the pre-dawn, you would have found Him forgiving, mild, pardoning. You say, "O Mighty! Your humble slave is at Your door. O Strong! Your weak slave is at Your door. O Rich! Your poor slave is at Your door. O Powerful! Your impotent slave is at Your door."

Whoever claims that he has drunk the drink of the People or understood their meanings and he is not *zahid* in this world, he has lied. As the Garden is forbidden to the one who has not died and risen, so the garden of gnoses is forbidden to one whose self has not died to this world, its management and choice, and its will and appetites. It is said,

Die by the will, you will be brought to life by nature.

The head of all good things is returning to Allah in movements and stillnesses. All that appears to you from reality and fineness is from returning to Allah. The lack of that is by returning to means and shortness of vision in outward acquisition. Ibn 'Ashir, may Allah have mercy on him! said,

Love of the life of this world is the head of every error.

Another said,

The head of afflictions is love of the life of this world.
The cure is only in constraint to it.

He said in the *Hikam*,

The sign of success in the ends is returning
to Allah in the beginnings.

He also said,

The goal which you seek by your Lord does not stop,
and the goal which you seek by yourself is not easy.

Whenever your stomach is hungry, all the limbs are full. Whenever
your stomach is full, all the limbs are hungry. It is as it is related from the
Messenger of Allah, may Allah bless him and grant him peace. He said,

The stomach kills intelligence. Whoever has his stomach die,
his intelligence is brought to life.

Hunger is illumination for the heart and health for the body because hunger
has a legacy of wisdom, and satiety has a legacy of indigestion.

Know that whenever you give goods to other than their owners, they
diminish it for you and debase it and are *zahid* in it, even had it been nobler
than pearls and rubies. The reason that it is diminished and debased is that
you presented it to the one who does not need it. This affair of theirs is that
when they have goods and do not find one who will inspect them or who
needs them, they do not demean them and offer them to one who does not
recognise their value. They seal them up and store them in their storehouses
until someone who needs them comes and seeks them with a high price so
that their price pleases them. This is their affair. The poet said,

We offered ourselves and they were dear to us. They were
thought to be of little consequence.

Had we kept them, they would have become dear. However,
every offer is thought insignificant.

Another said:

If we are flung into the people of my love,
they will make of me a camel with a king's saddle.

If we are flung into other than the people of my love,
they will make of me a donkey with grain bags.

The company of the good illuminates the secrets and the company of
the evil is the reason for the anger of the Compeller. Wisdom and certainty

is only obtained by the company of the gnostics. Whatever your *himma* is
connected to, you will only reach it by the company of its people. A con-
dition of this path is recognition of the people of sincerity and confirmation
to whom the Beloved appears in *tajalli* and lets them drink from the
pleasure of His intimacy and He is pleased with them. They have finished
with the discipline of the selves and they enjoy the songs of the cups. They
look at this world with the eye of discrimination and reflection. They are
overwhelmed by love of the Mighty, the Compeller. All good is obtained
by whoever meets them. He said, may He be exalted! *They are few*. He said,
may Allah bless him and grant him peace,

A man is on the *din* of his close friend.

Whoever has valid friendship for you, the robe of his attribute appears on
you. Leave the company of those who are impotent like you and keep the
company of one to whom your words, actions, and states are not hidden.
Leave the one who cannot repel harm from himself and keep the company
of the One whose praise the thunder extols as well as the angels from fear
of Him.

Know that that the people of slaveness are divided into two groups:
one group serves Allah in fear and awe, and another group serves Him in
yearning, passion, and love. As for the people of fear and awe, their art
is, "He knows so he exists," and the art of the people of yearning and love
is "He exists so he knows."

There is no vanity in the one who wears the *muraqqa'a* and fasts
the day and rises in the night and keeps the company of this state. Vanity
is from the one who wears fine clothes and does not fast in the day and
sleeps the night and keeps the company of this state. The one who leaves
this world is not *zahid* in it. The one who is *zahid* in this world is the one
who keeps its company. The one who finds this world and then abandons
it is not *zahid* in it. The one who is *zahid* in this world is the one for whom
its existence and absence is the same. The one who leaves this world and
leaves its people is not *zahid* in it. The one who is *zahid* in this world is
the one who recognises Allah in its retreat and advance.

The blessed book ends with these words of the master, the great gnostic of Allah, the Shaykh of the people of the path and the fountain of the secret of the people of the lights of the noble reality, Sayyidi 'Ali b. Sayyidi 'Abdi'r-Rahman al-'Amrani, called al-Jamal. May Allah be pleased with him and give him pleasure. May He profit us by him and by his knowledges. Amin. O Allah! Forgive its writer and its reader and all of the Muslims by the rank of the master of the first and the last. The end of our prayer is, Praise be to Allah, the Lord of the worlds, and there is no strength nor power except by Allah, the High, the Great.

Praise be to Allah. The noble one connected to *baraka*, the most exemplary, the good, the blessed, the most excellent, our master 'Ali son of the most exemplary *sharif* Sayyidi 'Abdu'r-Rahman al-'Amran, called al-Jamal died, and left his sons, Sayyidi Hashim and Mawlay ash-Sharif and none except them. He died, may Allah have mercy on him! on the 29th of Rabi'ul-Awwal on Saturday and was buried on Sunday at his well known *zawiyya* at Humatu'r-Ramila near Sayyidi Abu Madyan al-Ghawth at Fes in the year 1194.

Praise be to Allah alone and peace and blessings be upon the one after whom there is no prophet.

Our brother in Allah, the learned scholar, the perceptive one of understanding, Sayyidi Muhammad b. 'Abdillah al-Mukradi, may Allah be pleased with him! mentioned in his book called "The Glorious Gifts in Poverty and Affliction" what he wrote. Our Shaykh and trust in this Path, the unique of his age, unique individual of his time, the master of the gnosis and the teacher of the guided, the manifestation of the radiance of the reality after its realities, the *Minbar* of the signs of the path after their instruction, our master and lord, Abu'l-Mahasin al-'Arabi b. Sayyidi Ahmad b. Sayyidi al-Husayn ash-Sharif ad-Darqawi al-Ma'marani al-Husayni, may Allah be pleased with him and give him pleasure and give us some of his *baraka* and pleasure: it was from him that we acquired some of his lights, secrets, and gnosis. We took radiant flowers from them. He is the one who removed the veil from our hearts so that they saw. He loosened the knots of our tongues so that they spoke. He is the one who, by the favour of Allah promised us that we would obtain immense privilege and perceive meanings and speech in this noble Path. I am only related to him and I only rely on him in this affair.

Whoever relates me to other than him is ignorant of my affair or one who knows and feigns ignorance. The moment when we took it from him was in Fes on the first of Dhu'l-Hijja, the end of 1200. The first of when I received it was in Sha'ban of the year 1192. I gathered this entry in the first of Jumada ath-Thaniya in 1202. Our Shaykh, may Allah be pleased with him, took it from his Shaykh, the gnostic of Allah ta'ala, the comprehensive Qutb, Abu'l-Hasan, Sayyidi 'Ali b. 'Abdi'r-Rahman ash-Sharif al-'Amrani al-Hasani from the wali, the gnostic of Allah ta'ala, Sayyidi al-'Arabi b. 'Abdillah from Sayyidi Ahmad al-Yamani and from his father, Ahmad b. 'Abdillah from Sayyidi Qasim al-Khassasi from Sayyidi 'Abdu'r-Rahman al-Fasi, the gnostic of Allah from Sayyidi Muhammad b. 'Abdillah b. Ma'n, the great gnostic of Allah, the father of Sayyidi Ahmad b. 'Abdillah who was already mentioned from Sayyidi Yusuf al-Fasi from Sayyidi 'Abdu'r-Rahman al-Majdhub from Sayyidi 'Ali as-Sanhaji, known as ad-Dawwar from Sayyidi Ibrahim al-Fahham from Sayyidi Ahmad Zaruq from Sayyidi Ahmad b. 'Uqba al-Hadrami from Sayyidi Yahya ash-Sharif al-Qadiri from the Qutb Sayyidi 'Ali Wafa from his father Sayyidi Muhammad, son of the sea of purity from Sayyidi Da'ud al-Bakhili, also called al-Bahiri from the Imam Taju'd-din b. 'Ata'llah from the perfect wali Sayyidi Abu'l 'Abbas al-Mursi from the perfect Shaykh, the Qutb, Abu'l-Hasan ash-Shadhili from the Qutb Abu Muhammad, Sayyidi 'Abdu's-Salam b. Mashish from the Qutb Sayyidi 'Abdu'r-Rahman ash-Sharif al-Madani from Sayyidi Taqi, son of the *faqir*, and it is a title which he gave himself from the Imam Fakhru'd-din from the Imam Nuru'd-din from the Imam Taju'd-din from the Imam called the Din from the Imam Zaynu'd-din Muhammad al-Maruni from the Imam Abu Muhammad Sayyidi Sa'id from the Imam Sayyidi Sa'd from Sayyidi Fathu's-Su'ud from Sayyidi Sa'id al-Ghazwani from Sayyidi Jabir from the first of the *Aqtab*, Sayyiduna al-Hasan b. 'Ali b. Abi Talib from his grandfather Sayyiduna Muhammad, may Allah bless him and grant him peace. May Allah be pleased with all of them and profit us by their *barakat*. Amin, by His *lutf*.

To the reader who has made the journey through this book and grasped the main existence-view of its author and recognised that it is the commentary on an existential transformational system that attacks not only the life-style of the person but the roots of their consciousness, that reader can now recognise why such a project should be considered so terrifying to the existing power structures in the contemporary world. It should now be clear that the present culture, Eastern and Western, is based on an exclusive, tyrannical outer technology. The way proposed here is the construction of an inner technology alongside the outer project. This science can not be subverted for its processes inevitably unveil the real and when the real comes the lie has to disappear.

As far back as the human record goes we can trace evidence that this man of freedom has been persecuted and killed by the ruling power elite, and denounced by the ruling ideology. Since the man himself, and not any book, is the source of this teaching, it is he who must be eliminated if men are to stay enslaved to the power religion, in our day the production process.

Between us and the totalitarian rulers of the current educational power system there is no philosophical debate, either about ends or means or values. Our evidence is the man they produce with their system and the man we produce with our de-systematising. Their end result is slavery, ours is freedom.

Now that the present culture has collapsed it is important that this evidence should reach the people. Significantly, this has always been a people's movement. And it is the people who everywhere are in chains. Freedom lies in taking the way, this very ancient way — whose most coherent voice has been that of our teacher and guide, Sidi 'Ali al-Jamal of Fez.

سم الله الرحمن الرحيم

sayyiduna

Muhammad

blessings and peace of Allah be upon him

Sayyiduna 'Ali bin Abi Talib

And there came
from the farthest part of the city
a man running.
He said, "O my people
follow those who have been sent."

Sayyidi-l-Hasan bin 'Ali
Sayyidi Abu Muhammad Jabir
Sayyidi Sa'id al-Ghazwani
Sayyidi Fathu-s-Su'ud
Sayyidi Sa'd
Sayyidi Ahmad al-Marwani
Sayyidi Ibrahim al-Basri
Sayyidi Zaynu-d-Din al-Qazwini
Sayyidi Muhammad Shamsu-d-Din
Sayyidi Muhammad Taju'd-Din
Sayyidi Nuru'd-Din Abu'l-Hasan 'Ali
Sayyidi Fakhuru'd-Din
Sayyidi Tuqayyu'd-Din
Sayyidi 'Abd ar-Rahman al-'Attar

Sayyidi-l-Hasan al-Basri
Sayyidi Habib al-'Ajarni
Sayyidi Da'ud at-Tai'i
Sayyidi Ma'ruf al-Karkhi
Sayyidi as-Sari as-Saqli
Al-Imam al-Junayd
Sayyidi-sh-Shibli
Sayyidi-t-Tartusi
Sayyidi Abu-l-Hasan al-Hukkari
Sayyidi Abu Sai'id al-Mubarak
Mawlana 'Abd al-Qadir al-Jilani
Sayyidi Abu Madyan al-Ghawth
Sayyidi Muhammad Salih
Sayyidi Muhammad bin Harazim

THE CHAIN OF TEACHERS
OF SIDI 'ALI AL-JAMAL
UP TO THE PRESENT DAY

Sayyidi 'Abdu-s-Salam bin Mashish
Sayyidi Abu'l-Hasan ash-Shadhili
Sayyidi Abu-l-'Abbas al-Mursi
Sayyidi Ahmad Ibn 'Ata'llah
Sayyidi Da'ud al-Bakhili
Sayyidi Muhammad Wafa
Sayyidi 'Ali Wafa
Sayyidi Yahya al-Qadiri
Sayyidi Ahmad al-Hadrami
Sayyidi Ahmad az-Zarruq
Sayyidi Ibrahim al-Falham
Sayyidi 'Ali ad-Dawwar
Sayyidi 'Abd ar-Rahman al-Majdhub
Sayyidi Yusuf al-Fasi
Sayyidi 'Abdu-r-Rahman al-Fasi
Sayyidi Muhammad bin 'Abdillah
Sayyidi Qasim al-Khassasi
Sayyidi Ahmad bin 'Abdillah
Sayyidi-l-'Arabi bin 'Abdillah
Sayyidi 'Ali al-Jamal
Mawlana-l-'Arabi bin Ahmad ad-Darqawi

In the Name of Allah,
the Merciful, the Compassionate
Say: He is Allah, One. Allah, as-Samad
He has not begotten, nor was he begotten
And no-one is like Him.

Sayyidi Ahmad al-Badawi
Sayyidi Muhammad al-'Arabi
Sayyidi al-'Arabi al-Hawwari
Sayyidi Muhammad bin 'Ali
Sayyidi
Muhammad bin al-Habib

Sayyidi 'Abd al-Qadir as-Sufi

سم الله الرحمن الرحيم

سيدنا

محمد

صلواته عليه وسلم

سيدنا علي بن ابي طالب

وجاء من اقصى المدينة رجل يسعى
قال يقوم اتبعوا المرسلين

سيدى الحسن البصري
سيدى حبيب العجني
سيدى داود الطائي
سيدى معروف الكرخي
سيدى السري التخلي
الامام الجنيد
سيدى التستلي
سيدى الصرطوسي
سيدى ابو الحسن الهكاري
سيدى ابو سعيد الميرزاك
مولانا عبد القادر الجيلاني
سيدى ابو مدين الغوث
سيدى محمد صالح
سيدى محمد بن حرام

سيدى الحسن بن علي
سيدى ابو محمد جابر
سيدى سعيد الغروي
سيدى فتح السعدي
سيدى سعد
سيدى سعيد
سيدى احمد المرواني
سيدى ابراهيم المصري
سيدى زين الدين القروي
سيدى محمد شمس الدين
سيدى محمد ناج الدين
سيدى نور الدين ابو الحسن علي
سيدى مخر الدين
سيدى تقى الدين
سيدى عبد الرحمن العطار

سيدى ابو الحسن الشاذلي

سيدى ابو العباس المرسي
سيدى احمد بن عطاء الله
سيدى داود الباخلي
سيدى محمد وافي
سيدى علي وافي
سيدى يحيى القادري
سيدى احمد المصيري
سيدى احمد الزروقي
سيدى ابراهيم الفحام
سيدى علي الدور
سيدى عبد الرحمن المجدب
سيدى يوسف القاسي
سيدى عبد الرحمن القاسي
سيدى محمد بن عبد الله
سيدى قاسم الخصاصي
سيدى احمد بن عبد الله
سيدى العربي بن عبد الله
سيدى علو المجل

مولاي العربي بن احمد الدرقاوي

بسم الله الرحمن الرحيم
قل هو الله احد. الله الصمد. لم يلد ولم
يولد. ولم يكن له كفوا احد

سيدى اعد البديوي
سيدى محمد العربي
سيدى العربي الهواري
سيدى محمد بن علي
سيدى محمد بن الحبيب

سيدى عبد القادر الصوفي

سيدى ابو يعزى الموحى
سيدى محمد بن عبد القادر
مولانا محمد بن قدور
سيدى بن الحبيب البوريدي
مولانا احمد بن مصطفى العلوي
سيدى محمد العيتوري حمودة

adab – Inner courtesy coming out as graciousness in right action.

ayat – This term indicates a phrase structure of Qur'an and also means a sign, both in the linguistic and semiotic sense.

'ayn – The source.

badl (pl. *abdāl*) – The *abdāl* are those exalted gnostics who by the perfection of their slavery to Allah remain in constant contemplation of His Presence. The proof of this Station is when it is attested that he has been seen at Ka'aba while others confirm his presence elsewhere. (Thus the word *badl* means substitute for he appears to use a substitute body).

baraka – A subtle energy which flows through everything. It is experienced in certain places more strongly than in others, and in some places and objects overpoweringly so. Its highest realm of activity is the human being. Purity permits its flow, for it is purity itself, which is Light. Density of perception blocks it. It is transformative, healing, and immeasurable. To deny it is to limit Allah and deny *tawhid*. For further and deeper explanations see the Qur'an. As a subject it is endless.

dajjal – The antithesis of Jesus. A manifestation that will take place in the last stage of human existence on earth. The science of recognising Dajjal is very intricate and carefully delineated. The manifestation will appear both as a person, and as a certain historical situation, and as a series of cosmic phenomena. Dajjal will affect the masses and cause chaos.

dhikr/dhikru'llah – Invocation of Allah. Declaring the unity of Allah, prostrating, fasting, giving to the needy, pilgrimage. These are its foundation. Recitation of Qur'an is its heart, and invocation of the Single Name, Allah, is its end.

din – (pronounced *deen*) This means the life-transaction, literally the debt or exchange situation between two parties, in this usage the Creator and the created, or as some say between the conditioned and the unconditioned,

the limited and the limitless, or the many and the One, and It can not be associated with any form.

du'a' – A supplication.

dunya – The world, not as cosmic phenomenon but as experienced. It derives from a root describing those grapes which appear on the vine but when you stretch out to pick them, prove out of reach. *Dunya* takes on its actuality through attachment. When the heart is liberated *dunya* disappears and *akhira* – the next and invisible world appears. *Dunya* is vanishing and moving away, the next world is appearing and approaching. This change of circuit in consciousness is achieved by the existential processes of transformation that are the field of the sufic science whose subject is fully explained within the text.

faqir (pl. *fuqara'*) – Literally, the poor. These are the men of knowledge.

fard (pl. *fara'id*) – Obligatory acts in *shari'a*.

fiqh – The formal study of knowledge.

ghawth – A *qutb* who heals. A granter of requests, his followers always range in their thousands. He is characterised by vast generosity.

halal – Permitted in *shari'a*.

haram – Not permitted in *shari'a*.

hijra – To emigrate in the way of Allah. Islam takes its dating from the first *hijra* of the Prophet, blessings and peace of Allah be upon him, from Makka to Madina.

hikam – Wisdom. This is also the title of the great work by the Shadhili Shaykh Ibn 'Ata'illah. Unfortunately no acceptable translation exists in English, at the moment.

himma – Yearning. It is by the heart's yearning that the goal is reached. All human action is based on *himma* only the force is directed onto the illusory palimpsest of the world. Once the faculty is directed at the non-objective it reaches its goal which is not other than the source from which the *himma* has come.

hizb – A designated section of Qur'an to be read at one sitting.

'ibada – Acts of service.

idhn – Permission. Given by the teacher to the student. It is itself a station of knowledge and a door to the freedom of the student. It is used not for existential matters but for entering realms of knowledge and for adopting certain practices which are useless if adopted without it.

ihsan – The core of gnosis. The subject of this work defines this term, again and again. You imagine/think you are observing the cosmos as a subject. The reality is that you are being observed. When you discover that your watching and the being watched are not two realities but one and that your aspect in it is non-existent you have arrived. This experience does not take place in the realm of separation. The zone of the theory is not that of the practice. Thought is not deed.

jabarut – The source world, light and power.

janaba – Physical impurity demanding the washing of the whole body before prayer is permissible again.

karamat – Miracles. That is events in the phenomenal world that imply a break in the causal chain. It is not miracles that should be questioned. This is ignorance. The root of the matter is the nature of what seems to be the causal chain. It lies in perception. It is better to discuss the matter following the performance of a miracle. This is not an unusual event for the people of knowledge and no fuss is made about it.

khayal – An important term. It means imagination, but not in the popular sense. Rather it is that faculty in the human brain which perceptually and experientially solidifies the objects. For example, under the influence of hypotropic drugs the wall may melt. The observer is quick to adopt an imperialist position which denies the experience of the other through fear, i.e. call it a hallucination. If this domination does not take place the observer will realise that 'for him' the wall has melted. It is this shared agreement that 'the wall is there' that constitutes that limited spectrum of experience that we call sanity, just as 'sight' is a very limited zone of the light spectrum. Liberation from the *khayal* without madness, that is, with the capacity to 'return', is the goal of the sufi. To be free of the *khayal* and not be able to 're-enter' would be madness. This is almost certain without a Shaykh for meta-biological reasons, not political ones, as can be demonstrated.

kufr/kafir – Kufr means to cover up reality: *kafir* is one who does so. The *kafir* is the opposite of the *mu'min*. The point is that everyone knows 'how it is' – only it suits some people to deny it and pretend it is otherwise, to behave as if we were going to be here for ever. This is called *kufr*. The

condition of the kafir is therefore one of neurosis, because of his inner knowing. He 'bites his hand in rage' but will not give in to his inevitable oncoming death.

la ilaha illa'llah — There is no divinity but Allah. More precisely 'No god — only Allah.' The last term in the formula is a proper name, therefore it can only indicate but does not define. If I say 'cat', I both indicate and define at the same time. If I say 'John' my naming indicates him but he is not enclosed by definition in his name. All religion is decadent in this proposition, and idol-worship. Idol-worship means giving delineation to the Real. Encasing it in an object, a concept, a ritual, or a myth. This is called *shirk*, or association. Avoidance of *shirk* is the most radical element in the approach to understanding existence in Islam. It soars free of these deep social restrictions and so posits such a profoundly revolutionary approach to existence that it constitutes — and has done for fourteen hundred years — the most radical rejection of the political version of idolatry, statism. It is very difficult for programmed literates in this society to cut through to the clear tenets of Islam, for the Judaic and Christian perversions stand so strongly in the way either as, rightly, anathema, or else as ideals. The whole approach to understanding reality has a quite different texture than that known and defined in European languages, thus a deep insight into the structure of the Arabic language itself would prove a better introduction to the metaphysic than a philosophical statement. The uncompromising *tawhid* that is affirmed does not add on any sort of 'god-concept'. Nor does it posit an infra-god, a *grund*-god, even an over-god. Christian philosophers were so frightened by this position that when they met it, to stop people discovering the fantasy element in their trinitarian mythology they decided to identify it with pantheism in the hope of discrediting it. That they succeeded in this deception is an indication of how far the whole viewpoint has been kept out of reach of the literate savage society. Let it suffice here to indicate that there is no 'problem' about the nature of Allah. Nor do we consider it possible even to speak of it. No how, who, or what or why. It is not hedging the matter in mystery. It is simply asking the wrong questions! The knowledge of Allah is specifically a personal quest in which the radical question that has to be asked is not even 'who am I?' but 'Where then are you going?' It is this revolutionary question, placing the human being as a zone of direct confrontation with his or her own project, that lies at the heart of the sufic experience.

lutf (pl. *lata'if*) — Subtlety. All-pervading texture of the universe that be grasped or defined. Its opposite is *kathif* or thickness — as of the solid objects. Thus by applying the method of Sidi 'Ali al-Jamal we find that the *kathif* IS *latif*, and vice versa. Thus the object is not there. Thus the subject, the perceiving locus, awareness, is itself a density with form.

majdhub — A man who is mad-in-the-Divine. There are five major categories of insanity.

1. The idiot, born without complete brain structure/function.
2. The damaged, whose brain has been injured.
3. The distracted. Those whose extremity of suffering has left them in an interspace from which they cannot return or return with difficulty.
4. The possessed. Inhabited by *jinn*. They speak with a different voice, or another language, they act not only irrationally but with deliberate mischief. They are aware if you try to cure them and resist. Very different symptomatology from 3.
5. Mad-in-Allah. A spiritual condition which in itself has five stages. These range from complete absorption in divine light cutting off contact from body function (eating, sleeping) to states which permit quite ravishing and impressive lucidity, and an elevated capacity to teach wisdom, often in song and often in spontaneous highly sophisticated verse forms. This is the case with the great wali, Moulay Hassan al-Majdhub. (photograph p. 374)

malakut — The hidden world.

makruh — A term in *shari'a* meaning 'not forbidden but frowned on'.

miskin (pl. *masakin*) — Utterly bereft in poverty. Helpless need.

mithal — A metaphor. It has a different texture of meaning in this science than it does in ordinary usage. According to this teaching there are different modalities of experiencing reality, one of these is by thinking about it, and that in turn has different forms or qualities. The use of abstract thought is a function of intellect. The use of analogue, however, is a higher mental operation and involves, as it were, an extra dimension. If you like, abstract thought is linear and diagrammatic or structural. The *mithal* when used is like leaving the drawing explanation behind and constructing a hologram in space. This function in turn is superceded by a higher zone of intellection which calls, quite literally, for the invention of, as it were, a special language so that the *mithal* itself has to be extended into the active language structure. Then a kind of high, hermeneutic coding takes place. The outward expression of this is so fine that it is sung and not spoken, and the inner experience is so fine that the 'song' in no way can even suggest the experience of the listener. Some of these songs are to be found in the text of this book.

mulk — The phenomenal world. The universe. The macrocosm.

mu'min (pl. *mu'minun*) – One who trusts that existence is inwardly as it is. He takes his evidence from inside himself. His first acceptance of the knowledge of existence is dependent on his accepting a fellow human being. Thus to be muslim you must be able to trust the other. When you are given certainty, that is, confirmation, you trust yourself – that is *mu'min*.

A muslim is one who accepts his existence outwardly, and does not try to defy his cosmic situation. He is a frail boat within the ocean. The *mu'min* allows to dawn on him that outwardness is only one dimension of existence, and that his inwardness must contain the other. He sets out to develop this capacity. He discovers the ocean within the boat. This takes him to the station of being *muhsin*, a man of *Ihsan*. He then smiles and declares: "What a wonderful thing this is – the boat within the ocean and the ocean within the boat!" Such a man is the subject of this book.

murid – The student of a Shaykh of instruction. Its root is *irada'* meaning will, for he must hand over his will to the teacher in order to discover who he is.

nafs – The self. *Nafs* as experienced is complete illusion. It is the permanent adherence to the life energy of the subject's actions which appear to have reality in his (inner) unseen experience. This aggregate solidifies in the locus of the heart which becomes darkened by these shadows which become more and more dense. The practice of *dhikr* – invocation – dispels the illusory *nafs* from the locus of the subject, or we can say it polishes the heart until it becomes like a mirror and finally reflects on its surface nothing but light. Opposite the self is the universe. When by *dhikr* the universe disappears, the Real appears. This is to say that the substance of the gnostic experience is that the only existent is the Real, and the illusory subject is nothing other than the object in which the Real contemplates its beauty and majesty. This gnosis is called in the language of *shari'a*, *Ihsan*.

qasida – A verse, in our context a verse from the *Diwan* of one of the Shaykhs of Instruction. They contain the ultimate 'means' by which our subject is approached. These have never been studied or translated in this society, where they have been brilliantly rendered meaningless by pseudo-poetics, who have projected onto them an aesthetic value they never sought nor can tolerate. The whole science of *Diwan* method remains to be explored.

qut-al-qulub – by Al-Makki, "The Nourishment of Hearts", one of the seminal texts of this knowledge, of which this work is the tremendous climax.

qutb – The Pole or axis of the Universe. This term is only understood by the one who has attained to it. An approximation would be to say that in

him gnosis is complete inwardly so that outwardly his gnosis radiates as a sun over all the other gnostics. The proofs of the *qutb* are these – that he is surrounded by a circle of gnostics as a King is visibly recognisable by his Court, that the *Din* of Islam revives around him bringing life to the people, and thirdly that he names his successor before his death, (as Shaykh al-'Alawi designated Shaykh ibn al-Habib).

rahamut – The 'arsh manifesting as pure *tajalliyat* of lights. Here the heavenly bodies, the macrocosm, becomes as a small ring flung onto a vast plain. This is sometimes equated with *jabarut*, in the triad *nasut*, *lahut*, *rahamut*.

ridwan – The sublime serenity of dynamic contentment that fills the heart and remains.

rijal (sing. *rajul*) – Literally, Man. The man of Allah. The whole book defines him in considerable detail.

ruh (pl. *arwah*) *ruhaniyya* – The spirit. Spiritual realities.

sadaqa – A gift to another or others without any other motive than the giving. The smallest *sadaqa* is to come out to your brother or sister with a smiling face.

salih (pl. *salihun*) – A developed man. By definition, one who is in the right place at the right time.

samad – The Real in its endless effulgence of creative energy, by which the whole universe of endless forms emerge from the possible into the existent. It is the richness whose wealth is every form in creation.

shari'a, *shar'* (pl. *shara'i'*) – Literally, a road. It is the behaviour modality of a people based on the revelation of their Prophet. The last *shari'a* in history has proved to be that of Islam. Its social modality abrogates all previous *shara'i'*, e.g. Navaho, Judaic, Vedic, Buddhist, etc. These *shara'i'* however, continue until the arrival and confrontation takes place in that culture with the final and thus superior *shari'a* – Islam. It is, being the last, therefore the easiest to follow, for it is applicable to the whole human race wherever they are.

shirk, *mushrik* – To associate anything with Allah. (see *la ilaha illa'llah*.)

siddiq – A man of truth. Sincerity is his condition, not his adopted position.

siwak – Toothstick of a certain tree. It is a *sunna* to use it.

sunna – Literally, the form, or practice that was that of the Messenger Muhammad, blessings and peace of Allah be upon him. It is a complete behavioural science that has been systematically kept outside the learning framework of this society.

tajalli (pl. *tajalliyat*) – A divine manifestation witnessed by the inner eye of the seeker. Outer experience is event, inner experience is vision. *Mulk*, the kingdom of outwardness, is the realm of event. *Malakut*, the kingdom of inwardness is the realm of vision. *Jabarut*, the kingdom of the source, is the realm of annihilation. *Mulk* is the realm of darkneses, *malakut* of lights, and *jabarut* of light upon light.

taqwa – Being careful. Knowing your place in the cosmos. Its proof is the experience of awe.

tariqa – The Way.

tawhid – Unity in its most profound sense. True *tawhid* is based on complete understanding and appreciation of the self. Until you know you do not exist you can not know that only He exists. This idea is itself a veil over knowledge of this, and its final enemy.

tayammum – To make the bodily purification before prayer with dust or stone in the absence of water.

'ulama – Men of outward knowledge.

wali (pl. *awliya*) *wilaya* – Literally, the friend of Allah. In Islam *wilayat*, the condition of the *wali*, refers uniquely to the gnostic station of a person. The station of the *wali* is the station of knowledge of the Real by direct seeing.

warid (pl. *waridat*) – Another key term. A *warid* is what descends on the awareness of the student while performing *dhikr* or sitting in the company of the Teacher. The *warid* is sometimes described as the unwinding of the talisman, for its effect is at the core of self experience and it is a kind of un-doing. *Warid* is the first stage of awakening. In the *warid* the experienced field of reality is at last tasted as being with less and less separateness. It is the first oncoming of gatheredness. The objects are recognised but can no longer be distinguished. Action may still be possible but not speech. It is as if the body's contours – not the intellect's – were the perimeter of one's vision, so that the room or place where you are is part of your body which you can feel and recognise as shimmering and melting – that is, its

melting and yours are one event. Here there is no compassion for the other, but compassion is itself the reality of the state, without other. This is the first hint that the self/universe is one cosmic situation. Anything can unlock it, a glance from the Shaykh, the action of another *faqir*, or a *mithal* sung in the *Diwan*.

wird (pl. *awrad*) – A unit of *dhikr* constructed to contain in it certain patterns of knowledge and self awakening. They are medicines, and their recitation makes them effective in altering the self-form of the student. Shaykh Muhammad al-'Arabi's *wird* lasts three hours, others can last only a few minutes.

Yathrib – The name for Madina before Islam.

zawiyya – Literally, a corner. The building used as a meeting place by the Shaykhs of instruction.

zahid/zuhd – *Zuhd* means doing-without, the *zahid* is the one who does without. It does not mean ascetic. The one who is *zahid* no longer needs or desires the thing he does without, so his avoiding it eases his way and does not result in a struggle or denial.

A NOTE ON TERMS

Two key terms used throughout the book are *separation* and *gatheredness*.

Existence may be experienced within the dynamic of one of two modes. Either *separation* or *gatheredness*. They are opposites.

Separation is the modality of thoughts, analysis, discrimination, and the perception of individual objects. This and that. *Gatheredness* is that of withdrawal from its opposite. Things merge, become distant, disappear. It entails in its fullness the relinquishing of the discriminatory faculties: this means the attributes of hearing, seeing, speaking, knowing, then willing, the power of being present at all, and at last, life itself.

This complete surrender to the *gatheredness* is what the teacher refers to as *annihilation*. *Going-on* is the final complete state of the man of knowledge. These two terms are defined and redefined throughout the work, but their texture should not be mixed up or confused with any superficial *trance state* or *emotional hiatus* caused by listening to music or looking at mountain tops. Complete *de-programming* is necessary before this matter can take place, the whole self-form has then become so fragile and so much a remnant of what it was that the last stage is itself a fine, the most fine, destruction. It is referred to in the Qur'an when it speaks of 'the mountains blown away like carded wool.'

